

Beginning of

An introduction to the study of the contribution of
Wycliffe and Tyndale to modern versions of the English
New Testament

This title was preceded by

The effect of communism upon the Christian church
The adaptation of the new occidental religious
education to China's needs
Twentieth century evangelism

Search by above titles on archive.org to
continue reading this collection of Pacific
School of Religion Theses from 1931,
call number Thesis Cage 1931 v.5

Digitized by the Internet Archive
in 2025 with funding from
Graduate Theological Union

AN INTRODUCTION
TO THE STUDY OF
THE CONTRIBUTION OF
WYCLIFFE AND TYNDALE
TO
MODERN VERSIONS OF
THE ENGLISH NEW TESTAMENT.

By

ROY EDWARD WILSON
A. B. College of the Pacific 1928.

Thesis
submitted in the Department of
NEW TESTAMENT
in partial fulfillment of the requirements
for the degree
BACHELOR OF DIVINITY

in

THE PACIFIC SCHOOL OF RELIGION

1 9 3 1

FOREWORD

What necessity is there for the writer of a thesis on the contribution of Wycliffe and Tyndale to Modern Versions of the English New Testament to include in that thesis a short history of the English New Testament? What have manuscripts, quotations in the Fathers, and the critical texts to do with the work of Wycliffe and Tyndale? These and many like questions will probably come to the mind of the reader of the table of contents. For that reason this short statement is made.

An adequate appreciation of the work of Wycliffe and Tyndale and their contribution to the English New Testament can not be gained until one has become familiar with the sources with which they worked, and the conditions under which those sources were produced. The romantic tale of the attempt of scholars in every age to restore the text to its original state is but another phase of the story which aids us in gaining a perspective of the work of the men who follow in their footsteps as translators seeking to transmit the results of their efforts on to the common people. Finally, an attempt is made to gain an idea of the relationships of Wycliffe and Tyndale, not only to Modern Versions, but also to the whole range of English Translations beginning with the cowherd Caedmon who first sang of "the beginning of things". It is in the light of this larger "Apostolic Succession" that we shall view their work.

TABLE OF CONTENTS

	PAGE
Outline.....	v
Sources of the English Bible	
Manuscripts.....	1
Versions.....	4
Quotations in the Fathers	16
Development of a Critical Text	17
English Versions	
Anglo-Saxon Paraphrases	31
Wycliffe	38
Events Between Wycliffe and Tyndale	47
Tyndale	49
Versions Close to Tyndale	59
Coverdale	59
"Mathews" Bible	64
Taverners Bible	67
The Great Bible	68
Genevan Versions	70
Bishops' Bible	75
Rheims New Testament	79
Authorized Version 1611	87
Translations 1611 - 1881	101
English Revised Edition	115
American Standard Version	137
Curious Titles and Misprints	144
Tentative Conclusion	149

	Page
Description of Charts	152
Charts	
I Total Words	158
II Wycliffe Words	159
III Tyndale Words	160
IV Non-Wycliffe Words	161
V Non-Tyndale Words	162
VI Difference in Word Contribution	163
VII Proportion of Wycliffe Words	164
VIII Proportion of Tyndale Words	165
IX Proportion of Non-Wycliffe Words	166
X Proportion of Non-Tyndale Words	167
XI Difference in Proportion of Words	168
XII Proportion of Wycliffe Words Retained ...	169
XIII Proportion of Tyndale Words Retained	170
XIV Proportion of Wycliffe Words Discarded ..	171
XV Proportion of Tyndale Words Discarded ...	172
XVI Difference in Proportion of words Retained	173
XVII Order of Influence - Wycliffe	174
XVIII Order of Influence - Tyndale	175
XIX Graphic Comparison of Word Contribution .	176

Bibliography

Manuscripts.....	184
Versions	185
Quotations	186
Development of a Critical Text	187
Anglo-Saxon Versions	188

Bibliography	Page
Wycliffe	190
Events Between Wycliffe and Tyndale	191
Tyndale	193
Versions Close to Tyndale	195
Genevan Versions	197
Bishops' Bible	199
Rheims New Testament	200
Authorized Version	201
Translations 1611 - 1881	203
English Revised Edition	204
American Standard Edition	206
Curious Misprints and Renderings	206
Source Material	207

O U T L I N E

I SOURCES

Types

Manuscripts: Grouping - Uncials - Chief Uncial -
Manuscripts - Cursives.

Versions:

Syrian and Other: Tatian's Diatessaron - Gospel
According to the Separated - Peshitta -
Coptic - Armenian - Other Versions.

Old Latin: Types of Text - Date - Basis of
Classification - Classification and Chief
Manuscripts.

Vulgate: Author - Reasons for Revision - Text on
Which Based - Jerome's Appreciation of His
Task - Reception and Adoption - Used With Old
Latin - Cassiodorus' Revision - Alcuin -
Theodulf - Decline in Scholarship - Paris
Revision - Early Latin Printed Bibles -
Sixtine Vulgate - Clementine - Best Text.

Quotations in The Fathers: Their Value

II DEVELOPMENT OF A CRITICAL TEXT

Growth of a Canon - Early Manuscript Transmission -
Changed Conditions - Complutensian Polyglot - Erasmus -
Textus Receptus - Its Deficiencies - Reign - Beza -
Spirit of the Times - Verbal Inspiration - Scriptural
Authority - Deist Attack - Walton's Polyglot - Reception

Mill - Bentley - His Projected Testament - Bengel -
 Wetstein - Griesbach - Scholz - Lachmann - Tischendorf -
 Tregelles - Ancient Versus Modern Texts - Westcott and
 Hort's Theory - Their Task - Their Rules.

III ENGLISH VERSIONS

Early English Paraphrases: Christianity in Britain -
 Latin Original of Paraphrases - Caedmon - Aldhelm
 and Guthlac - Bede - Alfred - Glossed Gospels -
 Aelfric - Peculiarity of Saxon Versions - Orm -
 Metrical Paraphrases - William of Shoreham - Rolle.

Wycliffe: The Man - Schoolman and Pamphleteer - Source
 of Power - Weakness and Strength - Stages in
 Career - Oxford Days - Political Period - Open
 Break - Attacks Papacy - London Trial - Poor
 Preachers - Lollard Movement - Originality - Last
 Days -

His Work - Early Bible - Revised Bible - Surviving
 copies - Republications - Prologue Extracts - Defect
 of Translation - Influence.

Events Between Wycliffe and Tyndale:- Greek Study
 Revived - Printing Invented - Erasmus in England -
 Issues Testament.

Tyndale: The Man - Early Life - With Walsh - In London -
 Work on Continent - First Edition - Reception in
 England - The Bishops' Bargain - Spirit - Betrayal
 and Death - His Character -

His Work - First Edition - Bootleg Editions -
 Second and Third Editions - Text Used - Order of

New Testament Books - Debt to past Writers -
 Dependence on Wycliffe? - Estimate of His Work.

Versions Close to Tyndale

Coverdale: Early Life and Relations with Cromwell -
 Events Prior to Published Work - Bible Appears -
 Forestalls Cranmer's Bible - Coverdale's Prologue -
 Five Interpreters - Characteristics of His Bible.

"Mathew's" Bible: Origin - First Bible Authorized -
 Dependence on Tyndale - Arrangement of New
 Testament Books - Importance.

Taverner's Bible: The Man and His Work - Its
 Characteristics.

The Great Bible: Coverdale Editor - Title Page -
 Authorized - Dependence.

Genevan Versions: Setting - Authors - New Testament -
 Address to Reader - Characteristics - Bible -
 Authorship Composite - Relation to Genevan New
 Testament - Tomson's Revision - Supremacy - Style -
 Calvinistic Tone.

Bishops' Bible: Great Bible Versus Genevan - Bishops'
 Bible Planned - Revision Rules - Publication -
 Revision - Estimate.

Rheims New Testament: Authors - Reason for
 Translation - Title Page - Preface - Circumstances
 Compel the Work - Profane Translations the Cause -
 Scripture and the Ancients - Their Practice -
 Vulgate the Source - Features - Appearance in

England - Estimate - Defects and Merits -
 Editions - Challoner Revision - Troy Bible -
 Authentic Versions.

Authorized Version: Hampton Court Conference -
 Revision Requested - Appeal to King - Why Revision
 Ordered - Translators Appointed - Scholarship Only
 Qualification - Companies Organized - Texts and
 Authorities - Code of Instructions - Their Work -
 Publication - Factors in Success - Revisers
 Qualifications - A National Enterprise - Work of
 Predecessors - "Temper of the Times" -
 Organization - Literary Atmosphere - Defects -
 Editions and Revisions - Cambridge and Oxford
 Revisions - Long Parliament's Attempt at Revision -
 Private Revisions.

Translations 1611 - 1881

Daniel Mace's - Wesley's Revision - Harwood's -
 "An Improved Version" - Revision by Five
 Clergymen - Revision of 1857 - American Bible
 Union Edition - Preface - Revision Rules - Lord's
 Prayer - Young's Translation - Purpose -
 Translation Method - Verbal Inspiration -
 Confined to Original Tongues - Occasion for
 Translation - Greek Text - Lord's Prayer - Joseph
 Smith's Scriptures - Preface - Lord's Prayer -
 Noyes - Text - Arrangement of New Testament Books -
 Translation Principles - Lord's Prayer - Folsom -

Date - Translation Principles - Lord's Prayer -
Religious Tract Society Edition.

English Revised Edition

Why Revision was Delayed - Foregleams - Critical
Labors - Selwyn's Proposal - Another Failure -
Definite Steps Taken - May 11 Report - Committee
Formed - Contrast with 1611 Revisers Position -
May 25 Resolutions - New Testament Company -
American Cooperation Invited - American Constitution -
Second Agreement - Publication - Revisers Objects -
Which Text? - Textual Critics Task - Text Adopted -
Greek Text Published - Text Criticised - Effect of
Text Used - Textus Receptus not Dead - A Peoples
Bible - Marginal Treatment - Treatment Criticized -
Improvements in Accuracy - Tenses - Ambiguities
Removed - Obscure Phrases - Obsolete Terms
Discarded - More Consistent Renderings - Form
Improved - Italics - Paragraphs - Poetic
Quotations - Punctuation - 1611 Titles of Books
Retained - Over-Refined Revision? - Beauty or
Accuracy - A Hope for the Next Revisers - Merits.

American Standard Edition:

American Committee Restrictions - Committee
Continues - American Appendix - English (American
Version) - Nelson Contract - American Committee's
Task - Changes - Merits - Paragraphs - Tran-
sitions - Punctuation - Titles of the Books -

Archaisms - Distinct Departures - References -
Page Headings - Variant Readings.

Curious Misprints and Renderings:

Breeches Bible - Bug Bible - Dagger Bible -
Discharge Bible - He and She Bibles - Ears to
Ear Bible - Jesus Church Bible - Judas Bible -
Murderer's Bible - Pearl Bible - Philip Bible -
Place-Makers Bible - Printers Bible - Rebekah
Bible - Rosin Bible - Standing Fishes Bible - To
Remain Bible - Treacle Bible - Unrighteous Bible -
Vinegar Bible - Wicked Bible - Wife Hater Bible -
"Friends Bible".

IV TENTATIVE CONCLUSION

Conclusion Tentative - Wycliffe Contribution -
Wycliffe Mediators - Tyndale's Work - Conclusion.

V CHARTS

General Aim - Field - Principles Governing Passages
Selected - Line of Approach - Explanation of Charts -
I Total Words - II Wycliffe Words - III Tyndale Words -
IV Non-Wycliffe Words - V Non-Tyndale Words -
VI Difference in Word Contribution - VII Proportion
of Wycliffe Words - VIII Proportion of Tyndale Words -
IX Proportion of Non-Wycliffe Words - X Proportion of
Non-Tyndale Words - XI Difference in Proportion of
Words - XII Proportion of Wycliffe Words Retained -
XIII Proportion of Tyndale Words Retained - XIV
Proportion Wycliffe Words Discarded - XV Proportion
of Tyndale Words Discarded - XVI Difference in

Proportion of Words Retained - XVII Order of
 Influence Wycliffe - XVIII Order of Influence Tyndale
 XIX Graphic Comparison of Word Contribution.

VI BIBLIOGRAPHY

Manuscripts - Versions - Quotations - Development of a
 Critical Text - Anglo-Saxon Versions - Wycliffe -
 Events Between Wycliffe and Tyndale - Tyndale - Versions
 Close to Tyndale - Genevan Versions - Bishops' Bible -
 Rheims New Testament - Authorized Version - Translations
 1611-1881 - English Revised Edition - American Standard
 Edition - Curious Misprints and Renderings - Source
 Material.

I SOURCES

I In seeking to trace and evaluate the contributions of Wycliffe and Tyndale to modern versions of the English New Testament one is forced to recognize that their work is but a phase within a larger whole. While they are in a very real sense the fathers of the English Bible, the fatherhood is not one without ancestors. Their work can be appreciated only when viewed in the light of the ancestral strain. Let us glance hastily at some of these elements which have made the English Bible possible.

TYPES OF SOURCES There are three groups of sources by whose aid the New Testament scholar seeks to discover the true text. These have been grouped in point of critical value as manuscripts, versions, and quotations from the Fathers. There is no dearth of material with which to work, for there are several thousand manuscripts, a few of which reach back into the fourth century, deposited in the large libraries of Europe and America.¹

MANUSCRIPT GROUPING Manuscripts are divided according to the character of their writing into Uncial, if written in capital letters, or Cursives, if written in a running hand. The Uncial is the older type, these manuscripts usually dating prior to the ninth century. Cursive manuscripts with few exceptions range in dates from the ninth to the fifteenth centuries.²

1. Price, The Ancestry of Our English Bible, 131
 2. Ibid, 136

Uncials were written on vellum or parchment on large sheets, most often in two, but sometimes in three or even four columns to a page. Usually there were no spaces between words, no accents, and few pausal marks. Abbreviations were frequent. While no manuscript earlier than the ninth century carries a date, the age often may be determined by the material on which it is written, the form of the letters, the style of writing, the use or absence of the Ammonian sections (a harmonistic device designating the paragraphs and their relationship to each other by means of Greek letters), Eusebius' modification of this system, and Euthalius' use of the stichoi (a mark at the end of every fiftieth line) in the Acts and Epistles.¹ There are about one hundred and sixty Uncial manuscripts containing the New Testament in whole or part.²

The most valuable of the Uncial Manuscripts are:

CHIEF UNCIAL 1. \aleph , or Codex Sinaiticus, discovered by
MANUSCRIPTS Tischendorf in a monastery at Mount Sinai in
1844 and 1859. It dates from the fourth
century and supports many of Vaticanus' readings against later
manuscripts.³ 2. A., or Codex Alexandrinus, dating from the
fifth century, has a mixed text. It was presented by
Patriarch Cyril Lucar of Constantinople in 1624 to King James
I, but it was not delivered till 1627 and then to King Charles I

1. Price, The Ancestry of Our English Bible, 138
2. Willett, The Bible Through the Centuries, 251
3. op. cit., 143

of England who had succeeded him.¹ 3. B., or Codex Vaticanus, dates from the first half of the fourth century. While it had been in the Vatican Library since 1448 it was not available to Protestant scholars until the nineteenth century. It ranks as the best of the New Testament manuscripts.²

4. C., or Codex Ephraemi, a palimpsest, dates from the fifth century. Tischendorf, 1840-41, was the first successfully to read the text. Its text stands midway between A. and B.³

5. D., or Codex Bezae, dates from the fifth century. It has a Greek and Latin text on opposite pages. Beza presented it to the University of Cambridge in 1581.⁴

If fragments are counted there are around four
 CURSIVES thousand Cursive New Testament manuscripts,⁵
 but their late date gives them a relatively
 unimportant value. However, in a few instances such as where
 a Cursive is based on an Old Uncial, the text ranks but
 little lower than an Uncial.⁶

1. Price, The Ancestry of Our English Bible, 148
 2. Ibid, 150
 3. Ibid, 154
 4. Ibid, 155
 5. Wild, Romance of the English Bible, 203
 6. Op. cit., 140

In our second group of sources, the ancient versions, it may be well to note briefly a few of these before we examine the Old Latin and Vulgate, which are second only to the manuscripts in their influence on our English New Testament.

One of the oldest of the versions is the Syriac TATIAN'S dating back at least into the second century. DIATESSARON Of these the earliest version is perhaps the Diatessaron of Tatian, a harmony, or better a composite gospel, written around 170. It became so popular in the Syriac speaking church that it had to be suppressed in the fifth century lest it supplant the real gospels. The text exists now only in an Arabian translation and in Syriac commentaries.¹

A second Syriac version "The Gospel according THE GOSPEL to the Separated" is known to us in two codices, ACCORDING TO the "Curetonian Syriac", discovered in 1842-7, THE SEPARATED and a palimpsest discovered in a Convent at Mount Sinai in 1892.² These date from the fifth century and represent a text of about 200 A. D.

The third of the Syriac versions, the Peshitta, THE dates from the fifth century. Burkitt PESHITTA conjectures that the Peshitta is a revision of the "Gospel according to the Separated" in closer conformity to the Greek, published in the early part of

1. Price, The Ancestry of Our English Bible, 177
 2. Ibid, 177

the fifth century with authority, and designed to supersede all other syriac texts. It may be interesting to note that the Syriac New Testament was limited to the Gospels, Acts, and Pauline Epistles with Hebrews.¹

COPTIC
VERSIONS

The Coptic versions are divided into three groups, the Sahidic, a dialect of upper Egypt, fragments of this text go back into the fourth century, the Bohairic, from lower Egypt, these texts are late, and the Rayyum, a dialect used around Memphis. Texts from this last group have not yet been collated and their exact age and significance for the study of the New Testament is not known.²

ARMENIAN
VERSIONS

The Armenian version originated about 400 A. D. The earliest translations were made from the Old Syriac, but these were all radically revised during the fifth century on the basis of a Greek text closely resembling Vaticanus and Sinaiticus. The oldest existing manuscript of this version dates from the ninth century.³

OTHER
VERSIONS

We may note in passing a few other versions which possess little critical value. The Ethiopic versions originated in the fifth century and were based on the Old Syriac text, but these texts are now lost, the copies now extant having a Greek base. A Gothic version was made by Ulfilas around 360 A. D. He used

1. Price, The Ancestry of Our English Bible, 179

2. Ibid, 185

3. Ibid, 186

both Greek script and a Greek text as his base. Arabic versions based on both Greek and Syriac date from the eighth century. There are also late Georgian and Slavonic versions based on a Greek text.¹

OLD LATIN
VERSIONS

The chief value of the above mentioned versions has been in their contribution to the development of a critical text. It is to the Latin versions that we must turn in order to find any direct influence upon the English New Testament. While the New Testament world was Greek through and through, the rise of Rome into a position of world leadership gradually led to the development of a Latin Bible.²

MANY TYPES
OF TEXT

Although the current Latin version of today is based upon Jerome's Vulgate, there is abundant evidence that his work was not the first of the Latin versions. Augustine (353-430) says that "those who have translated the scriptures from Hebrew into Greek can be numbered, but the Latin translators can not, for every one into whose hands a Greek manuscript came in the first period of the Christian faith, and who fancied that he had some skill in both languages ventured to translate."³

It is highly probable that Latin translations of portions of the New Testament were made as early as 200 A. D.⁴ Kenyon would place the date "almost to within a generation of the time at which the sacred books were themselves composed."⁵

1. Price, The Ancestry of Our English Bible, 188

2. Ibid., 74

3. Ibid., 75

4. Ibid., 75

5. Kenyon, Our Bible and the Ancient Manuscripts, 166

The fragments preserved and quotations in the early church fathers evidence that different versions were current.¹ The history and origin of these families of texts is but imperfectly known. Classification has been made largely on the basis of quotations from the Fathers.² Price feels with Dr. Hort and others that the earliest of these versions is from Syria, probably Antioch,³ while both Lewis and Kenyon favor North Africa as the home of the Old Latin texts.⁴

Dr. Hort has classified the Old Latin texts into three groups.

1. The "African", those texts agreeing most with Cyprian's quotations.⁵ This family of texts is best represented by Codex Bobiensis (k) Fifth or Sixth century, a very early form of the text, and Codex Palatinus (e) Fourth or Fifth century.⁶
2. The "European", a text used in Western Europe and North Africa, differing in many ways from the "African".⁷ Codex Veronensis (b) Fourth or Fifth century is a good representative of this text. Most manuscripts are found in this group although in many the text is mixed.⁸
3. The "Italian", a smoother translation than the "European"

1. Price, *The Ancestry of Our English Bible*, p. 76

2. *Ibid.*, 160

3. *Ibid.*, 76

4. Lewis, *How the Bible Grew*, 145

5. *op. cit.*, 77

6. Kenyon, *Our Bible and the Ancient Manuscripts*, 168

7. *op. cit.*, 77

8. *op. cit.*, 169

and perhaps a revision of that text.¹ Codex Brixianus (f) Sixth century is a good representative of this family.²

THE VULGATE
ITS AUTHOR

The history of the Vulgate rightly begins with the life of its author. Jerome, an accomplished scholar, was born at Stridon on the borders of Dalmatia and Pannonia about 340-2. His wealthy parents gave him the best in schooling. Four years of travel in the East, another five years of self discipline in the desert plus a study of Hebrew under a Rabbi converted to Christianity, prepared him for his life work. Through his work he formed a close friendship with Pope Damasus. In 379 he moved to Antioch, thence on to Constantinople and finally, in 382, to Rome. Here he spent two years in close association with Pope Damasus.³

REASONS
FOR HIS
REVISION

The existence of various Latin texts differing radically in their readings tended to destroy faith in their authority. At the request of Pope Damasus he began the revision of the Old Latin text on the basis of the Greek text. The Gospels were revised in 383, followed by Acts, and the balance of the New Testament somewhat superficially revised.⁴

Jerome's revision is based on the "Italian"

1. Price, The Ancestry of Our English Bible, 77
2. Kenyon, Our Bible and the Ancient Manuscripts, 169
3. op. cit., 78
4. Ibid, 78

TEXT ON type of text, differing from it "less than
WHICH the 'Italian' differs from the primitive
BASED 'African' text.¹" His Work, in the New
 Testament, was largely confined to the
removal of Syrian readings from a Western type text,
although his translation still remained mixed. This latter
fact can perhaps be explained by his desire to introduce a
minimum of change in his revision.²

JEROME'S The situation and task which Jerome faced in
 his work of revision can best be illustrated
APPRECIATION by the following extract from his Preface
OF HIS TASK for the Gospels, which he addressed to Pope
 Damasus:

"You urge me to revise the old Latin version, and
as it were, to sit in judgment on the copies of the
Scriptures which are now scattered throughout the
world; and, inasmuch as they differ from one another,
you would have me decide which of them agree with the
Greek original. The labor is one of love, but at the
same time both perilous and presumptuous; for in
judging others I must be content to be judged by all;
and how can I dare to change the language of the
world in its hoary old age, and carry it back to
the early days of its infancy? Is there a man,
learned or unlearned who, when he takes the volume
into his hands, and perceives that what he reads

1. Kenyon, Our Bible and the Ancient Manuscripts, 170
2. Ibid, 170

does not suit his settled tastes, will not break out immediately into violent language, and call me a forger and a profane person for having the audacity to add anything to the ancient books, or to make any changes or corrections therein? Now there are two consoling reflections which enable me to bear the odium - in the first place, the command is given by you who are the supreme bishop; and secondly, even on the showing of those who revile us, readings at variance with the early copies cannot be right. For if we are to pin our faith to the Latin texts, it is for our opponents to tell us which; for there are almost as many forms of the text as there are copies. If, on the other hand, we are to glean the truth from a comparison of many, why not go back to the original Greek and correct the mistakes introduced by inaccurate translators, and the blundering alterations of confident but ignorant critics, and, further, all that has been inserted or changed by copyists more asleep than awake?"¹

1. Lewis, How the Bible Grew, 147-8

RECEPTION While Jerome's changes in the New Testament
 AND FINAL were conservative, his translation of the
 ADOPTION Old Testament brought forth a storm of
 OF THE criticism that continued until his death.¹
 VULGATE The superior merit of his work was
 acknowledged by church leaders and by the
 Sixth century it received almost universal adoption by them.
 Pope Gregory (590-604) put it on a par with the Old Latin.
 But even Papal recognition could not displace immediately a
 translation hallowed by the years.²

 Throughout the Fifth and Sixth centuries the
 SIMULTANEOUS Vulgate and the Old Latin Texts were used
 USE OF THE side by side. One unfortunate result of this
 VULGATE AND long period of simultaneous use was the
 OLD LATIN intermixture of texts. Corrections were made
 TEXTS of each by the other, depending upon the
 personal preference of the scribe, until the
 texts were once more so badly mixed that revision was again
 necessary even in the Sixth century. The general victory of
 the Vulgate was not until the Seventh century and then
 because of this process of text transmission it emerged a
 sadly mutilated victor. The story of the Vulgate for the
 rest of the Middle Ages is the history of the revision and
 decadence of the text until the invention of printing made
 possible a fixed text.³

1. Price, The Ancestry of Our English Bible, 82

2. Ibid, 165

3. Kenyon, Our Bible and the Ancient Manuscripts, 176

CASSIODORUS' Cassiodorus attempted to revise the current
 REVISION text of Jerome about 544, as is indicated by
 instructions which have been preserved. No
 list of corrections or fragments of his work have come down
 to us, although Codex Amiatinus conforms in divisions and
 introductory matter with Cassiodorus' own account of his
 work.¹

Charlemagne, seeing the confusion in texts,
 ALCUIN'S recognized the need for a uniform text. In
 REVISION 797 he gave to Alcuin the task of revising
 the Vulgate. Alcuin drew on Spanish and
 Irish manuscripts plus those which he was able to secure
 from Northumbria, his native place. Using these as a
 basis for his work, and disregarding the Greek, Alcuin
 finished his revision in 801. Codex Vallicellianus perhaps
 best represents his work.²

Theodulf, bishop of Orleans (787-821),
 THEODULF'S revised the vulgate using both Irish and
 REVISION Spanish manuscripts. He placed the variant
 readings in the margin. This revision had
 little influence on the development of the text.³

After the ninth century biblical scholarship
 DECLINE OF declined, owing to the decadence of the power
 SCHOLARSHIP of Christianity and to the break-up of the

1. Price, The Ancestry of Our English Bible, 166
 2. Ibid, 168
 3. Ibid, 168

chief schools in England and France through the Danish and Norman invasions. ¹

In the thirteenth century a revival of interest in the Bible text took place, centering in the new University of Paris. Scholars and booksellers combined to produce a standard text called "Exemplar Parisienne" by Bacon. It was, however, a corrupt text and different schools of scholars submitted lists of corrections which did much to purify the text. Perhaps Stephen Langton's contribution of chapter divisions about 1228 would be ranked as the most important contribution of the school. ²

With the invention of printing steps were taken to put the Latin Bible in permanent form. The Vulgate was the first complete book to come from the printing press. It was printed at Mayence in 1455 by Gutenberg and first in two volumes, but from inferior manuscripts. It has been estimated that one hundred and twenty-four editions of the Latin Bible were issued in the first half century of printing. In 1514 the Complutensian Polyglot presented as one of its texts the Vulgate revised according to several ancient manuscripts. In 1528 Stephanus issued at Paris a critical edition based on three manuscripts. This work was followed (1538-40) by another

1. Price, The Ancestry of Our English Bible, 166

2. Ibid, 170

edition based on seventeen manuscripts. "This is in reality the foundation of the official Roman Vulgate adopted at the Council of Trent, April 8, 1546."¹ The first Latin Bible with verse divisions was issued by Stephanus in 1555.²

THE official Vulgate authorized by the Council of
SIXTINE Trent. John Hentenius issued, in 1547, a
VULGATE private edition which was often reprinted.

While a commission was appointed, it was not until Pope Sixtus V (1585-90) headed the church that an official edition appeared. This work was based on all available manuscripts and printed editions including Greek and Hebrew. Preference was given to those readings which were supported by the Greek or Hebrew.³ For some reason Pope Sixtus, after appointing this group of scholars to revise the Vulgate, arbitrarily changed some of their work on the strength of Stephanus' faulty edition of 1538-40. His judgment as against theirs was usually wrong.⁴ The work came from the press in 1590 in three volumes, with the proviso that no other edition was to be published for ten years and then only when carefully collated with the Sixtine edition, attested, and issued with "no variant readings, scholia or glosses printed in the margin."⁵

The unfavorable reception of this edition

1. Price, The Ancestry of Our English Bible, 171

2. Ibid, 171

3. Ibid, 172

4. Jacobus, Roman Catholic and Protestant Bibles Compared, 78

5. op. cit. 173

THE coupled with the death of its projector in
 CLEMENTINE the same year retarded its adoption. Clement
 VULGATE VIII recalled the Sixtine Vulgate on the
 pretext that Sixtus V had planned to do so
 because of typographical errors, but his death had prevented
 him from so doing. The Clementine edition of 1592 contains
 about three thousand variations from the Sixtine, leaning
 toward the private edition of Hentenius issued in 1547.¹
 The Clementine Vulgate "in its final edition (1598) became
 the authorized edition for the Roman Catholic Church."²
 The best text of the Vulgate is contained in
 THE BEST Codex Amiatinus, written at Wearmouth, or
 TEXT Yarrow in the Seventh or Eighth centuries.
 It was used in the Sixtine revision.³
 This, in brief, is the history of the book
 CONCLUSION that first spanned the gulf between the
 Eastern and the Western world - the book that
 reigned supreme in the West for a thousand years and more.

-
1. Price, The Ancestry of Our English Bible, 173
 2. Jacobus, Roman Catholic and Protestant Bibles Compared, 79
 3. Kenyon, Our Bible and the Ancient Manuscripts, 173

QUOTATIONS IN THE FATHERS.

Our third source for determining the original text is found in the quotation of scripture passages by the early Church Fathers. Irenaeus, Origen, Jerome, and others have quoted copiously from the Bible.¹

The value of their quotations lies in the fact that they lived at a time much nearer the "original autographs" than the date of any manuscripts which we now possess. If they quote from a passage, it is argued that they found it so written in the manuscript which they used, but their very looseness of quotations, especially from the New Testament, tends to discount their testimony, especially as direct evidence. This looseness in quotation by the Fathers is evidence either that they quote from memory or else that they do not feel that it is necessary to render accurately the language of the manuscript. In spite of this practice of loose quotation, the testimony of the Fathers provides strong corroborative evidence, often of great value, for a reading within a certain "family of manuscripts."²

1. Kenyon, Our Bible and the Ancient Manuscripts, 15
2. Ibid, 16

II THE DEVELOPMENT OF A CRITICAL TEXT.

In tracing the development of a critical text for the New Testament, it might be well to sketch hastily the circumstances under which the early manuscripts were written, copied and collected.

At first each book was written separately with no thought of combining them into a sacred collection. In fact, until the church developed a canon, the New Testament as a unit could not exist. The Four Gospels and the Pauline Epistles early in the second century formed separate collections generally accepted by the church. But on even into the Fourth century certain books now accepted were rejected by a portion of the church, while books now rejected had a wide acceptance. Throughout this time the New Testament could not have been written other than in single books or small collections. Until the idea of a canon, an authoritative group of books similar to those in the Old Testament, arose, a single collection would have been impossible.¹

"The earliest Christians, a poor, scattered, often illiterate body, looking for the return of their Lord at no distant date, were not likely either to care sedulously for minute accuracy of transcription, or to preserve their books religiously for the benefit of posterity.

1. Kenyon, Our Bible and the Ancient Manuscripts, 96

Salvation was not to be secured by exactness in copying the precise order of words; it was the substance of the teaching that mattered, and the scribe might even incorporate into the narrative some incident which he believed to be equally authentic, and think no harm in so doing."¹ Thus divergent readings grew up in different centers and formed the basis for other copies, so perpetuating the changes made by the scribe. Persecution would prevent careful comparison of the different copies as well as lead to the destruction of many more.²

CHANGED
CONDITIONS
OF TEXT
TRANSMISSION

With the acceptance of Christianity by Constantine (324) conditions changed, and copies of the New Testament books were made in large numbers. These changed conditions accelerated the process of forming a New Testament canon so that we can say the Fourth century set the limits to the New Testament canon. From this time on careful copying of New Testament manuscripts began.³

THE
COMPLUTENSIAN
POLYGLOT

We have already noted the work of Jerome and the vicissitudes of his work, the Vulgate, down to its final revision as the Clementine Vulgate. In this history we noted that there was the constant recurrence of a decadent text and the consequent attempt at revision. This process

1. Kenyon, Our Bible and the Ancient Manuscripts, 95
2. Ibid, 96
3. Ibid, 96

continued until the printing press furnished an instrument which would stabilize the text. In spite of its powers in this direction no attempt was made, until the appearance of the Complutensian Polyglot, to issue a printed text which was the result of a collation of manuscripts. The Complutensian Polyglot is the name for the work projected by Cardinal Ximenes in 1502. It was a printed Bible containing the Hebrew, Greek, and Latin texts in parallel columns. Many years were spent, with the assistance of several scholars, in the collecting and comparing of manuscripts. The New Testament appeared in 1514, the Old Testament in 1517, and after some delay the complete work in 1522, following the death of Cardinal Ximenes.¹

ERASMUS' Erasmus had long contemplated an edition of
GREEK the New Testament in Latin when he was
TESTAMENT approached by Froben, a printer, who urged
him to prepare a Greek New Testament. He
agreed, and completed the Testament in 1516.

It contained many errors, but was much improved in each of the three succeeding editions. The first edition was made hastily, being based on only six manuscripts and these inferior and incomplete. In fact, "some verses of the Apocalypse were actually retranslated by Erasmus himself into Greek from the Latin"² in order to fill up lacunae.

Robert Estienne (or Stephanus), of Paris,

1. Kenyon, Our Bible and the Ancient Manuscripts, 98
2. Ibid, 99

TEXTUS issued several editions of the Greek New
 RECEPTUS Testament based on the text of Erasmus
 corrected by the Complutensian Polyglot and
 fifteen manuscripts. The third edition printed in 1550 is
 substantially the Received Text used in England. The
 Received Text on the continent has been the Elzevir edition
 of 1624. This is little more than a revision of the work of
 Stephanus by the aid of texts published by Beza between
 1561-1611.¹

ORIGIN OF "The name 'Received Text' is due to a
 THE NAME statement in the preface of the second Elzevir
 edition, 1633, where it is claimed that this
 is the text now 'received by all'."²

TEXTUS The 'Received Text' had the faults of the early
 printed texts. It was based on only a few
 RECEPTUS manuscripts and these mostly late. No effort
 DEFICIENCIES was made to find the oldest manuscripts and to
 give to their readings priority. Wherever
 choice was involved preference for the familiar readings
 seems to have been the guide. These two reasons, plus the
 fact that many of the most ancient manuscripts had not been
 discovered, prevented the establishment of a critical text
 at this time.³

ITS REIGN In spite of its defects and limitations
 "Textus Receptus" reigned supreme from the
 period of the reformation to the middle of the

1. Kenyon, Our Bible and the Ancient Manuscripts, 99
 2. Price, The Ancestry of Our English Bible, 190
 3. op. cit., 100

nineteenth century. These years of usage had won for it almost a sacred place in the hearts of Bible students. But the discovery of new and important manuscripts could do nothing else than awaken dissatisfaction with the text which had been based on such defective sources.¹

BEZA'S INFLUENCE Theodore Beza based his work upon Stephanus' Text only occasionally introducing changes upon the authority of manuscripts, although he very frequently mentioned variant readings.

His text together with the third edition of Stephanus, formed virtually the basis for the Elzevir "Received Text".²

THE SPIRIT OF THE TIMES The arrival in England of the Alexandrine Manuscript, a present to Charles I from the Patriarch of Constantinople, did much to awaken interest in textual study. But a radical change needed to be made in men's attitude toward the sacred scriptures before the work of philologists and critics could make much headway.³

VERBAN INSPIRATION "To every Puritan his Bible was the immediate utterance of God. The modern conception of the sacred volume as a collection of books, the majority of which have a long literary history of editing and re-editing behind them; the idea that the characters and circumstances of the inspired pehman should have been permitted to mingle with and to color their several compositions;--would have been all but universally

1. Price, The Ancestry of Our English Bible, 190

2. Bissell, The Historic Origin of the Bible, 128

3. Hoare, The English Bible: a Historical Sketch, 276-277

repudiated. From Genesis to Revelation the Bible was accepted as the miraculously preserved record of an inspiration whose operation extended to every word, and even to every letter, of the printed page."¹

SCRIPTURAL
AUTHORITY

In general, the Protestant had but exchanged one external authority for another. "In the place of an infallible institution an infallible document; in the place of a tradition a printed book."²

THE DEIST
ATTACK

The Deists led the attack on "the divine right of authority." Under the banner of reason they asked what light history and research could throw on this record. What could philology say?³ "It was by this line of attack that the prevalent rationalism of the age was brought to bear on the Protestant belief in the absolute self-sufficiency of the Bible, and that it served to stimulate in various quarters the philological study of literary origins."⁴

WALTON'S
POLYGLOT

Keeping in mind the Puritan attitude, we can appreciate the consternation created by the appearance of "Bryan Walton's Polyglot, with its disquieting collection of 'various readings'."⁵ The New Testament part of Walton's Polyglot,

1. Hoare, The English Bible: A Historical Sketch, 277

2. Ibid, 278

3. Ibid, 278

4. Ibid, 279

5. Ibid, 279

or the London Polyglot as it is sometimes called, appeared in 1657 using as a basis for its text Stephanus' third edition. In the margin were introduced readings of Codex A, the Syriac, Arabic, Aethiopic, and the Persian versions. Other readings were added to these in later editions.¹

It was welcomed by the Roman Catholics because it strengthened their contention that the Book needed also the voice of the Church, and by the Deists who asked how "could it any longer be reasonably maintained that the record of Revelation ever since the days of the original autographs, had been protected by Providence from the vicissitudes to which the history and tradition of other ancient manuscripts was known to have been universally subject?"²

"The appearance in the year 1707 of a new folio edition of the Greek Testament, by Dr. John Mill, redoubled the alarm which had been excited by the Walton Polyglot a few years earlier. Mill had been at work upon this edition for fully thirty years, and the number of various readings which it exhibited mounted up to a total of not less than thirty thousand."³ He used Stephanus' third edition as his starting point, classified and described the manuscripts used by previous scholars, collated

1. Bissell, The Historic Origin of the Bible, 129

2. Hoare, The English Bible: A Historical Sketch, 280

3. Ibid, 280

many new ones, and made a more liberal use of the versions and Fathers in his citations. Although he had actually introduced no changes into the current text, which he had adopted as his standard, yet his work was vehemently attacked, as previously Walton's had been, on the ground that the result of his studies, in bringing to light so many variations, was to unsettle the confidence of men in the authority of Scripture."¹

Anthony Collins used the large number of
 RICHARD variants thus disclosed to strengthen the
 BENTLEY position and claims of the Deists. His
 chief claim to fame is that he provoked
 Richard Bentley to reply. In doing so, Bentley "made it
 clear that the problem which was involved in textual
 criticism was not really a theological but a literary
 problem. He showed that, if the variants caused by the
 mistakes of scribes and copyists, who, after all, were but
 flesh and blood, were analysed as well as counted, by far
 the greater part of them would be seen to be wholly
 insignificant in their nature, and would leave the
 substantial correctness of the text of Holy Scripture
 practically unaffected."²

Championing the cause of Mill, he further
 BENTLEY'S determined to publish a critical Greek text
 PROJECTED GREEK representing its condition "at the time of
 TESTAMENT Council of Nice, so that there shall not be

1. Bissell, The Historic Origin of the Bible, 130

2. Hoare, The English Bible: A Historical Sketch, 281

twenty words, nor even particles difference."¹ After thirteen years of labor he was able to issue only a single chapter of his projected work. His failure was due perhaps more to lack of available material, than to opposition and lack of support; although there was plenty of this.²

Johann Bengel, on the continent, was largely
 JOHANN indebted to Mill for his work. He did,
 BENDEL however, much independent work in collating manuscripts, simplifying methods of study, and developing critical rules. He classified manuscripts into two classes, "African" and "Asiatic", but he failed to see the higher value of readings in ancient manuscripts over the later ones, hence he differs little from "Textus Receptus". His work appeared in 1734.³

Johann Wetstein, disciple of Bentley, swung
 JOHANN back still further toward "Textus Receptus".
 WETSTEIN In his Greek New Testament published in 1751 it once more reigns supreme. His chief contribution to critical study has been in the able description of some forty manuscripts and in the collection of critical materials.⁴

Griesbach in his New Testament (1775-7)
 JOHANN showed that he was able, according to Hug,
 GRIESBACH to "convert Wetstein's treasures to general

1. Bissell, The Historic Origin of the Bible, 130

2. Ibid, 130

3. Ibid, 131

4. Ibid, 131

use, while, unlike that scholar, he knew also how to appreciate and carry out the critical principles of Bengel."¹

His work was governed by the two principles that (1) no reading should be adopted unless supported by ancient evidence, and (2) the need for curtailing rather than widening the field within which the critical apparatus was to be used. His chief error, according to Westcott, was in confining his efforts to revising "Textus Receptus" instead of constructing a fresh text.² He collated but few manuscripts himself; instead he built upon the work of Mill, Wetstein, Birch, Mathaei, and Alter. It is interesting to note that he classifies the manuscripts into three families; Alexandrine, consisting of most of the ancient manuscripts, The Western, agreeing largely with the Latin texts, and the Byzantine, representing the bulk of the manuscripts. He preferred the readings supported by the first two groups of manuscripts.³

Scholz grouped the manuscripts into two families, Alexandrine and Constantinopolitan, JOHANN grouping the Western and Alexandrine of SCHOLZ Griesbach into one class. His Greek New Testament appeared (1830-6) in two volumes. His readings gave preference to the Constantinopolitan, representing the mass of the more modern manuscripts.⁴ The Greek text in

1. Bissell, The Historic Origin of the Bible, 132

2. Ibid, 132

3. Bagster, The English Hexapla, 163

4. Ibid, 163

Bagster's English Hexapla is the result of a collation of the texts of Griesbach and Scholz.

KARL "In 1831 Lachmann broke with the tradition of
LACHMANN twelve centuries, and printed a new Greek
Testament founded entirely on early evidence."¹

Is there any necessity for departing from the common text?" was the question determining the work of his predecessors. "Is there any necessity for not following the reading best attested?" the question that determined his work. He sought to be absolutely impartial in forming his text: it was to be based solely on "authorities" ignoring "Textus Receptus" altogether. His work is to be viewed not in the light of its imperfections and obvious inadequacies, but as that of a pioneer in a new field.²

LOBEGOTT Tischendorf, with/^{out}a peer, so far, as
TISCHENDORF discoverer and editor of ancient manuscripts,
follows Lachmann in principle. He states
that "the text should only be sought from
ancient evidence, and especially from Greek manuscripts,
but without neglecting the testimony of the versions and the fathers; that the whole conformation of the text should rest on testimony, and not on what is called the 'received edition'."³

Tregelles, who ranked as the greatest textual

-
1. Jacobus, Roman Catholic and Protestant Bibles Compared, 36
 2. Bissell, The Historic Origin of the Bible, 132-3
 3. Ibid, 133

SAMUEL
TREGELLES
critic in England at the time, departs from
the text of Lachmann in its basis "by
introducing a wider range of evidence, and by
a careful re-examination of authorities; and from that of
Tischendorf, by a more uniform adhesion to the very ancient
evidence, and a re-examination of the versions and Fathers,
as well as the manuscripts."¹

ANCIENT
VERSUS
MODERN
AUTHORITIES
Mention should be made at this time of the
dispute aroused by Tregelles' policy of
uniform adhesion to the primary Uncials.
His most prominent opponant was F. H.
Scrivener, who maintained "the relative
importance of the Cursives and the general
correctness, of the 'Received Text'."² The settlement of
this dispute was almost a necessity before any attempt at a
revision of the English Bible could be made.³

WESTCOTT
AND HORT'S
THEORY
Westcott and Hort believed "that by far the
larger number of our extant manuscripts can
be shown to contain a revised (and less
original) text; that a comparatively small
group has texts derived from manuscripts which
escaped, or were previous to, this revision; and that,
consequently, the evidence of this small group is almost
always to be preferred to that of the great mass of manuscripts

1. Bissell, The Historic Origin of the Bible, 134
2. Ibid, 134
3. Ibid, 134

and versions."¹

THEIR The mass of material at hand complicated
TASK their problem. Their first task then, was to
list and determine the importance of
manuscripts in the work of developing a
critical text. After noting their characteristics they
decided to classify the manuscripts into four large groups--
the Syrian, the Western, the Alexanderian, and the Neutral.²

THEIR Westcott and Hort proposed the following
RULES rules for the determination of the true
text:

- "1. The text must throughout be determined by evidence, without allowing any prescriptive rights.
2. Every element of evidence must be taken into account before a decision is made.
3. The relative weight of the several classes of evidence is modified by their general character.
4. The mere preponderance of number is in itself of no weight.
5. The more ancient reading is generally preferable.
6. The more ancient reading is generally the reading of the most ancient manuscripts.
7. The ancient text is often preserved substantially in recent copies.

1. Kenyon, Our Bible and the Ancient Manuscripts, 107

2. Price, The Ancestry of Our English Bible, 191

8. The agreement of ancient manuscripts, or of manuscripts containing an ancient text, with all the earliest versions and citations, marks a certain reading.
9. The disagreement of the most ancient authorities often marks the existence of a corruption anterior to them.
10. The argument from internal evidence is always precarious.
11. The shorter reading is generally preferable to the longer.
12. The more difficult reading is preferable to the simpler.
13. That reading is preferable which explains the origin of the others."¹

1. Bissell, The Historic Origin of the Bible, 135-6

III ENGLISH VERSIONS

EARLY ENGLISH PARAPHRASES

Although introduced into Britain as early
 CHRISTIANITY as the second century, Christianity made slow
 IN BRITAIN progress to the time of Augustine. With his
 coming in 597 a new lease of life was given
 Christianity in Britain and, spurred by his dynamic spirit,
 the gospel spread rapidly.¹

Soon after the arrival of Augustine in Britain
 LATIN ORIGINAL There was sent to him by his patron an Old
 OF THE EARLY Latin version of the Bible. This version is
 PARAPHRASES the basis for practically all of the early
 paraphrases which followed.²

Under the encouragement and protection of the
 CAEDMON church it was not long before the Bible story
 appeared. One of the earliest of these
 attempts which has come down to us is a paraphrase from
 Caedmon, a monk, who lived in the seventh century. Bede
 tells us that Caedmon "sang the creation of the world, the
 origin of man, and all the history of Genesis, and made
 many verses on the departure of the children of Israel
 out of Egypt, and their entering into the Land of
 Promise, with many other histories from Holy Writ;

1. Price, The Ancestry of Our English Bible, 207
 2. Bissell, The Historic Origin of The Bible, 3

the incarnation, passion, resurrection of our Lord, and his ascension into heaven; the coming of the Holy Ghost, and the preaching of the apostles; also the terror of future judgment, the horror of the pains of hell, and the delights of heaven."¹ The following will illustrate his general style: "Now must we praise the Maker of the Celestial Kingdom, the power and counsel of the Creator, the deeds of the Father of Glory, how he, since he is the Eternal God, was the beginning of all wonders, who first, Omnipotent guardian of the human kind, made for the sons of men Heaven for their roof, and then the earth."²

Important as is this paraphrase of Caedmon's
 ALDHELM it is in no sense a translation; the honor
 AND GUTHLAC for the first attempt in this direction belongs
 to Aldhelm, Bishop of Sherborne, and Guthlac,
 a hermit. To each of these is ascribed a version of the
 psalter which is now lost,³ although there is an eleventh
 century manuscript in Paris which has been ascribed to
 Aldhelm.⁴

Bede (672 or 4 - 735) "glory of the
 BEDE Northumbrian school", commentator, historian,
 and scholar completed a translation of the
 Gospel of John as the last labor of a rich and fruitful life.⁵

1. Moulton, The History of the English Bible, 3

2. Hoare, The English Bible a Historical Sketch, 27

3. op. cit., 4

4. Kenyon, Our Bible and the Ancient Manuscripts, 190

5. Id., 191

We can not say that he was even the first to translate the Gospels or one of them into English,¹ although tradition is even more generous, for, according to Purvey (1388) who appeals to chronicles: "Bede translatide the bible, and expounide myche in Saxon, that was English, either comoun langage of this lond, in his tyme."²

King Alfred (849 - 901) is said to have
 ALFRED translated portions of Scripture and to have been at work upon the psalter when he died. This extract from his translation of Gregory's "Pastoral Care" will illustrate his attitude toward the bible and its translation into the vernacular. He wishes that "all the free-born youth of his people, who possess the means, may perservere in learning, so long as they have no other affairs to prosecute, until they can perfectly read the English Scriptures."³

Aldred, about the middle of the tenth century,
 GLOSSED made an interlinear gloss of the gospels on
 GOSPELS "the Lindesfarne Gospels", a manuscript in Old Latin made in the seventh century. "The Rushforth Gloss" made by Earmen follows closely the Aldred gloss except in Matthew. This gloss is dated a generation later than the former.⁴

In the south of England about 1000 there
 AELFRIC appeared the first Gospels written without an

-
1. Bissell, The Historic Origin of the Bible, 4
 2. Moulton, The History of the English Bible, 11
 3. Ibid, 6
 4. Kenyon, Our Bible and the Ancient Manuscripts, 193

accompanying Latin text. These are ascribed to Aelfric of Bath. There are six existing manuscripts from this period bearing marked resemblances to each other. The gospel of Mark opens with these words: "Her ys Godspelles angin,

halendes cristes godes sune. Swa awriten ys on
thaswitegan bec isasiam. Nu ic asende mine aengel
beforan thinre ansyne. Se gegarewath thinne weg
beforan the. Clepigende stefen on tham westene
gegarwiath drigtnes weg. Doth rihte his sythas.
Ichannes waes on westene fulgende & bodiende.

Daedbote fulwyht on Synna forgyfenysse."¹ "With

Aelfric ends the story of those isolated and fitful efforts in the field of poetic paraphrase, gloss, and translation, of which evidence has come down to us from ante-Norman times."²

A very interesting trait of these Anglo-Saxon
PECULIARITY versions, which bears incidentally a
OF THE relationship to the whole matter of
SAXON VERSIONS translation, is the indigenizing of the Latin
by Anglo-Saxon compounds. "For Centurion
they used hundred-man, similar to the Latin Centurio: --
Disciple, leorning-cniht, a learning youth:--Dropsy, a man
with the dropsy was called waeter-seoc-man:--Parable, bigspel,
a near example:--Repentance, daed-bot, an amends-deed:--
Resurrection, aerist, a rising again:--Sabbath, reste-daeg,
a day of rest:--Scribe, boc-ere, boc-wer, a book man:--

1. Kenyon, Our Bible and The Ancient Manuscripts, 194-5
2. Hoare, The English Bible A Historical Sketch, 38

Synagogue, gesamnung, a congregation:--Treasury, gold-hord, gold-hoard."¹

ORM

As in Saxon so in English the earliest attempt was a poetical paraphrase made by Orm about 1215.² He gives his own justification for his version in these words "If any one wants to know why I have done this deed, I have done it so that all young Christian folk may depend upon the Gospel only, and may follow with all their might its holy teaching, in thought, and word, and deed."³ A selection (Luke 11:42-44) will illustrate his style:

"And siththenn o thatt ger thatt Crist
 Wass off twellf winnterr elde,
 Thegg comenn inntill Gerrsalaem
 Att teggre Passkemesse;
 And heldenn thaer thatt hallghe tid
 O thatt Judisakenn wise.
 And Jesu Crist wass thaer withth hemm,
 Swa summ the Goddspell kithethth.
 And affterr thatt te tid was gan,
 Thegg wenndenn fra the temmple:
 And ferrdenn towarrd Nazaraeth
 And wenndenn thatt te Laferrd Crist
 Withth hemm thatt gate come:
 And he wass tha behinndenn hemm
 Bilefedd att te temmple."⁴

1. Bosworth & Waring, Gothic And Anglo-Saxon Gospels, xvii
2. Bissell, The Historic Origin of The Bible, 6
3. Hoare, The English Bible A Historical Sketch, 40
4. Moulton, The History of the English Bible, 12-13

Many metrical paraphrases appeared during the
 OTHER thirteenth and fourteenth centuries. The
 METRICAL version of the Lord's Prayer which follows is
 PARAPHRASES indicative of the work of the group:

"Vader oure they art ine heuenes, y-halged
 by thi name , cominde thi riche , y-worthe thi wil
 as ine heuene: and ine erthe , bread oure echedayes:
 yef our today , and uorlet ous oure yeldinges: ase
 and we ourleteth oure yelderes , and ne ous led nagt:
 into uondinge , ac vri ous vram queade zuo by hit."¹

The first prose translation was made by
 WILLIAM William of Shoreham in 1327 from the psalter.
 OF SHOREHAM Here is the twenty-third Psalm as he rendered
 it:

- "1. Our Lord gouerneth me, and nothyng shal defailen
 to me; in the stede of pasture he set me ther.
2. He norissed me up water of fyllynge; he turned
 my soule fram the fende.
3. He lad me up the bistiges of rigtfulnes; for his
 name.
4. For gif that ich haue gon amiddes of the shadowe
 of deth; Y shal nought douten iuels, for thou art
 wyth me.
5. Thy discipline and thyn amending; comforted me.
6. Thou madest radi grace in my sight; orgayns hem
 that trublen me.

1. Moulton, The History of the English Bible, 14

7. Thou makest fatt myn heued wyth mercy; and my
drynke makand drunken ys ful clere.

8. And thy merci shal folwen me; alle daies of my lif.

9. And that ich wonne in the hous of our Lord; in
lengthe of daies."¹

In the north of England there appeared from

RICHARD the pen of Richard Rolle, in 1340, another
ROLLE prose version of the psalms. He states his
object in the prologue to his work in these

words: "In this werke I seke no straunge Ynglys, but
lightest and commonest, and swilk that is most like
unto the Latyne; so that thai that knowes noght the
Latyne, be thi Ynglys may come to many Latyne wordes."²

His version of the fifty-sixth Psalm follows:

"Have mercy of me, God, for man trad me, al day the
fyghtyng aghenes me. Fro the hyghnesse of the day
schal I drede: I sothly schal hope in the. In God
I schal Preyse my wordes, in God I hopede. I schal
noght drede what flesch doth to me. All day my
wordes thei cursede aghenes me, alle the thoghtes
of hem in yvel."³

This in brief is a sketch of the work of a
long line of writers who sought to render the Scriptures
in the language of their people. The next in line is John
Wycliffe, whose work is considered in the following section.

-
1. Moulton, The History of the English Bible, 15
 2. Bissell, The Historic Origin of the Bible, 6
 3. Kenyon, Our Bible and The Ancient Manuscripts, 197

JOHN WYCLIFFE

THE MAN Little is known of the early life of John Wycliffe. He was born on a manor in Yorkshire, just outside the little village of Richmond, about the year 1320. He entered Balliol College at Oxford, becoming Fellow, and later Master. In 1361 he resigned this latter post when presented the living at Fillingham.¹

SCHOOLMAN Wycliffe personifies the fourteenth century in standing half in and half out of the Middle Ages. While holding advanced ideas, he AND clothed them in the garb of Medieval thought PAMPHLETEER phrase. As a scholar he used his Latin, but when he left the Academic world and became a pamphleteer, we find him master of the vernacular.² He was the last of the schoolmen, but he was more; he was the first of the reformers, breaking loose from the futilities of formalism which he understood so well and daring to challenge the Pope for his imperious policies.³

SOURCE OF In this age dominated by an ecclesiastical HIS POWER system, it was the fact that Wycliffe was a schoolman that made him effective as a popular pamphleteer. "Take away from him his

-
1. Kenyon, Our Bible and the Ancient Manuscripts, 199
 2. Hoare, The English Bible a Historical Sketch, 65
 3. Wild, The Romance of the English Bible, 36

university prestige, and he would soon have been sneered down into insignificance as a mere 'Biblicist' and crushed under the deadweight of ecclesiastical obscurantism."¹ Rashdall points out that "the importance of the Wycliffite movement consisted in this, that, now for the first time, the Established Church principles were assailed, not by some obscure fanatic, not by some mere revivalist, but by a great scholastic doctor in the 'second school of the Church'."²

HIS The frail appearance, and general lack of
WEAKNESS health with a lack of passionate enthusiasm
AND HIS did much to detract from the influence of
STRENGTH Wycliffe. These personal defects, however,
 where counterbalanced by the purity and
 spirituality of his character, his personal
magnetism, his intensity of will and purpose, his evident
sincerity, and his reputation as a scholar.³

STAGES The career of Wycliffe can be divided into
IN HIS three more or less distinct periods. The
CAREER first, that of the Schoolman at Oxford 1336-66;
 second, the Political, with his attack on the
 claims of the church 1366-78; and third, the
period of the open break with all for which the Medieval
Church stood.⁴

Oxford, the "intellectual capital of England",

1. Hoare, The English Bible a Historical Sketch, 66

2. Ibid, 66

3. Ibid, 71-2

4. Ibid, 72

OXFORD was conspicuous as a center for liberal
 DAYS thought. In this liberal center Wycliffe
 was the master spirit. Essentially the
 reformer, this evangelical doctor tested everything, self,
 church, Pope and all, by the standard of scripture.¹

POLITICAL The political stage of his life was ushered
 PERIOD in by his attack on church endowments under
 the patronage of John of Gaunt. In 1366 he
 was appointed King's Chaplain in London. It
 was in this year also, that he was selected to defend
 parliament's right to repudiate Pope Urban's temporal claims
 in England. His selection for this task hints at his
 influence as well as it indicates that he must at this time
 have gained a reputation as anti-Roman even outside academic
 circles.²

PERIOD The third stage in Wycliffe's life was
 OF THE ushered in by the Papal Schism. To the
 OPEN medieval mind the Pope was the Vicar of Christ
 BREAK and representative of indivisible truth. Two
 claimants to this office and the authority
 resting therein could do nothing else than
 shake the Christian world to its foundations.³

ATTACK ON Wycliffe previously had attacked the undue
 THE PAPACY claims of papal temporal authority. Now he
 centers his attack on the papacy itself.

1. Hoare, The English Bible a Historical Sketch, 73-5

2. Ibid, 79

3. Ibid, 86

The papacy becomes the "poison" of the whole system. He criticizes also the magical idea in transubstantiation. He classes the two Popes as "two dogs snarling over a bone" and suggests that the quickest way to end the quarrel is to remove the bone.¹

He was cited in 1382 to appear before a Synod in London and escaped death only through the strength of his allies and the weakness of the Church. As it was, John of Gaunt and Oxford were forced to discard him and he retired to Lutterworth.²

It was out of this background and perhaps as an antidote to these evils that he formed his intention to translate the Bible into English and to disseminate it through his "poor preachers". Sheets of the New Testament were given these preachers as they were translated. These were supplemented by explanatory tracts as an aid to their homiletic use.³

These lay preachers, sometimes called Lollards, multiplied so rapidly that an opponent said "you can not travel anywhere in England but of every two men you meet one will be a Lollard."⁴

These translations marked the end of the domination of the Norman French and rise of English as the national tongue.⁵

1. Hoare, The English Bible A Historical Sketch, 87-88

2. Ibid, 89-90

3. Ibid, 89

4. Price, The Ancestry of Our English Bible, 223

5. Ibid, 223

WYCLIFFE'S ORIGINALITY Wycliffe was the first to conceive the idea of translating the Latin Bible into English, and the first to put this idea into practical shape. He was also the first to have the idea of "poor preachers" whose primary task was the making known of the scriptures to the people.¹

LAST DAYS On July 1, 1382, Hereford and others of his party were excommunicated, but Wycliffe was left alone. The mental strain under which he labored coupled with overwork brought on a stroke toward the end of the year. Two years later while celebrating mass another stroke heralded the end which came December 31, 1384.²

1. Hoare, The English Bible A Historical Sketch, 94
 2. Ibid, 90

HIS WORK

EARLY Before the end of the fourteenth century two
 WYCLIFFE entirely separate versions of the Wycliffe
 BIBLE Bible were in existence. The exact date in
 which the first version was begun cannot be
 stated, but doubtless it was finished by 1382. The Gospels
 in the 1382 edition were translated by Wycliffe, and probably
 the balance of the New Testament as well, although for the
 latter direct proof is lacking. Hoare states further that
 the original version belongs in part to Wycliffe and part to
 Nicholas of Hereford.¹ One fact to notice in the arrangement
 of the New Testament books is that Saint Paul's Epistles
 precede the Acts of the Apostles.²

REVISÉ The disparity in style between Hereford's and
 BIBLE Wycliffe's work required a harmonizing
 version. Such a version appeared in 1388, the
 work, in part at least, of Purvey, curate at
 Lutterworth.³ Both versions were anonymous, for without
 episcopal license it was only at personal peril that a man
 ventured to translate scripture into the vernacular. It is
 not until 1408, however, that we find an actual statute
 prohibiting translation.⁴ We should note, though, that the
 King ordered, in 1388, that "no person should keep, transcribe,

1. Hoare, The English Bible A Historical Sketch, 98-101

2. Moulton, The History of the English Bible, 28

3. Price, The Ancestry of Our English Bible, 224

4. Hoare, 99

buy or sell books, treatises or pamphlets by John Wycliffe, Nicholas Hereford, John Ashton, or others of this persuasion."¹

SURVIVING Of the surviving copies not more than thirty
COPIES are from the edition of 1382 the balance (140) reproduce the translation of 1388 and are from copies made between 1420 and 1450. Most of the surviving copies are pocket size showing that they were intended for daily use.²

REPUBLICATIONS The New Testament of this latter version was published by Lewis 1731, by Baber 1810, and in Bagster's English Hexapla. Pickering, in 1848, printed the New Testament of the first edition. This was followed with the publication by the Oxford University Press in 1850 of the two versions complete in four volumes.³ While the first edition is rightly associated with Wycliffe's name "the publications of Lewis, Baber, and Bagster, referred to above, profess to contain 'Wycliffe's Testament' though really presenting the latter".⁴

EXTRACTS The following extracts from the Prologue of
FROM HIS the 1388 edition of Wycliffe's Bible are
PROLOGUE interesting as showing the method which was used in this revision. "First . . . with diuerse felawis and helperis, to gedere manie elde biblis, and othere doctouris, and comune glosis and to make oo Latyn Bible sumdel trewe; and

-
1. Wild, The Romance of the English Bible, 45
 2. Hoare, The English Bible A Historical Sketch, 100
 3. Moulton, The History of the English Bible, 19
 4. Ibid, 20

thanne to studie it of the newe, the text with
the glosse . . the thridde tyme to counseile
withelde gramariens . . the iiij tyme to
translate as cleerli as he code to the sentence,
and to have manie gode felawis and kunnyngs at
the correcting of the translacioun . . The
comune Latyn Biblis han more nede to be
correctid, as manie as I have seen in my lif,
than hath the English Bible late translatid."¹

DEFECT OF THIS TRANSLATION The fundamental defect of the Wycliffite
versions is that they are based on Latin and
not on the Greek originals. They represent
the Latin with great care and accuracy.

Purvey complained both of the inaccuracies
and of the differences in the common Latin text and sought
to remedy this fault through the collation of manuscripts,
but his work along this line was hindered by the character
of the manuscripts at his disposal.²

INFLUENCE "Whatever may be thought of the amount of
influence directly exerted by the Wycliffite
versions, no one can doubt that their
indirect effect has been great, both on the general style of
Scripture translations and on the development of the English
language."³ "When the structure of the Greek is simple many
consecutive verses may read as if taken from our own familiar

1. Jacobus, Roman Catholic and Protestant Bibles Compared, 206
2. Moulton, The History of the English Bible, 28-9
3. Ibid, 30

Bible; in most instances, however, the agreement may be traced to the influence of the Latin version, faithfully followed in the one case, diligently consulted in the other."¹

"The following phrases remain inbedded in our Authorized Version, and appear also, with but one exception, in the Revised Version. 'compass land and sea -- first fruits -- straight gate -- make whole -- damsel-- peradventure -- son of perdition -- savourest not the things of God -- enter thou into the joy of thy Lord'."²

1. Moulton, The History of the English Bible, 30

2. Hoare, The English Bible: A Historical Sketch, 64

EVENTS BETWEEN WYCLIFFE AND TYNDALE

STUDY OF GREEK REVIVED

At the beginning of the fifteenth century Greek was an almost unknown tongue among Western scholars. The Fall of Constantinople in 1453 with the consequent exile of Greek scholars who brought with them the literary treasures of their race, and their settlement largely in Italy, reawakened an interest in the language. Its study spread rapidly, a teacher of Greek being appointed at the University of Paris in 1458.¹

PRINTING INVENTED

The invention of printing in the early part of the fifteenth century was an event of even greater importance. The first printed work of any size was a Latin Bible issued from the press of Gutenberg and Rust in 1455. Within twenty years over a hundred cities housed this new invention "and by the end of the century more than one thousand presses were at work."² In 1470 Caxton introduced printing into England.³ The first book explicitly stated to have been printed in England is dated 1477.

ERASMUS IN ENGLAND

While England was slow in adopting the new learning, not introducing the study of Greek at Oxford until 1491, by 1497 it had gained such fame for its Greek teachers that Erasmus was attracted there for study. After twelve years of study

1. Moulton, The History of the English Bible, 34

2. Ibid, 34-5

3. Hoare, The English Bible: A Historical Sketch, 118

and travel he returned to England and accepted a professorship at Cambridge. Here he remained for some time teaching and making a diligent study of the Greek New Testament.¹

ISSUES GREEK TESTAMENT AND LATIN PARAPHRASE	Erasmus issued in 1516 a somewhat hasty edition of the Greek New Testament, based on rather inferior manuscripts. From the second edition (1519), in which many corrections were made, Luther made his translation of the New Testament. In 1518 appeared the first portions of Erasmus' Latin Paraphrase which was to become "almost legally adopted by the Church of England." ²
--	---

1. Moulton, The History of the English Bible, 35-6
 2. Ibid, 36

WILLIAM TYNDALE

THE MAN

EARLY John Foxe has summed up in the following
LIFE words practically all that is known of the
 first two thirds of the life of William

Tyndale:

"the faithful minister and constant martyr of Christ, was born about the borders of Wales, and brought up from a child in the University of Oxford, where he, by long continuance, grew up and increased as well in the knowledge of tongues and other liberal arts, as especially in the knowledge of the Scriptures, whereunto his mind was singularly addicted. Insomuch that he, lying then at Magdalen Hall, read privily to certain students and fellows of Magdalen College some parcel of divinity instructing them in the knowledge and truth of the Scriptures. Whose manners also and conversation, being correspondent to the same, were such that all they which knew him reputed and esteemed him to be a man of most virtuous disposition and of life unspotted. Thus he, in the University of Oxford, increasing more and more in learning and proceeding in degrees of the schools, spying his time, removed from thence to the University of

Cambridge, where after he had likewise made his abode a certain space, being now further ripened in the knowledge of God's word, leaving that university also he resorted to one Master Welch, a knight of Gloucestershire."¹

To this meager outline we may add that his birth date was probably 1484 and the place Slymbridge in Gloucestershire. He entered Oxford about 1503 where he may have studied under Colet. He left for Cambridge either because he feared the approaching storm or else he was attracted by the presence there of Erasmus.²

While serving as chaplain and tutor in the home of Sir John Walsh he differed so from the opinions of visiting clergy that they finally charged him with heresy. The council before which he appeared dismissed him with a reprimand. Later Tyndale is reported to have said in an argument with a "learned man" "If God spare my life, ere many years I will cause a boy that driveth the plow shall know more of the Scripture than thou doest."³

When Tyndale had determined to translate the Bible he left for London where he hoped that he might make it under the patronage of Tunstal, Bishop of London, to whom he applied for aid. Refused by Tunstal and despite the aid of his

1. Moulton, The History of the English Bible, 43

2. Ibid, 44

3. Ibid, 44-46

merchant friend, Humphrey Monmouth, it was not long before Tyndale understood "not only that there was no room in my Lord of London's palace to translate the New Testament, but also that there was no place to do it in all England."¹

Discovering that he could not do his work of
 WORK ON THE translating the New Testament in England he
 CONTINENT determined to leave for the continent in May
 1524. Little is known definitely of his
 movements during the next year, but it is supposed that he
 was at Hamburg preparing his translation. It is probable that
 some time was also spent in consultation with Luther at
 Wittenberg.²

Work on the New Testament began in Cologne
 THE FIRST some time in the year 1525. Cochlaeus,
 EDITION living in exile, heard of this translation
 and informed Hermann Rinck, a nobleman, of
 the fact. Rinck secured an interdict on the work, but
 Tyndale and Roye, his amanuensis, hearing of the plot seized
 what sheets were printed and fled to Worms. Here the
 printing was completed, and two editions of three thousand
 copies each came from the press.³

The Testaments reached England some time in
 RECEPTION the spring of 1526, but their arrival was
 OF HIS WORK not unheralded, Lee, the King's almoner
 IN ENGLAND wrote in December 1525 that "An Englishman,

1. Kenyon, Our Bible and the Ancient Manuscripts, 211
 2. Moulton, The History of the English Bible, 48-49
 3. Ibid., 49-50

at the solicitation and instance of Luther, with whom he is, hath translated the New Testament into English and within few days intendeth to arrive with the same imprinted in England."¹ Tyndale was not at first recognized as the translator but the secret was not long kept. There is no record of public action till the winter of 1526 when the Bishops met to determine the measures to pursue. Efforts were made to destroy the books then in circulation. Many copies were bought up, but this practice only afforded the means for more reprints, three editions coming from the press in the next two years.²

THE BISHOPS' An old chronicler Hall preserves for us the
BARGAIN story of how a merchant named Packington,
 a friend of Tyndale, offered to Bishop
 Tunstal to buy up copies of Tyndale's New
Testament. His account follows:

"The Bishop, thinking he had God by the toe, when indeed he had the devil by the fist, said, 'Gentle Mr. Packington, do your diligence and get them; and with all my heart I will pay for them whatsoever they cost you, for the books are erroneous and nought, and I intend surely to destroy them all, and to burn them at Paul's Cross.' Packington came to William Tyndale and said, 'William, I know thou are a poor man, and hast a heap of New Testaments

1. Moulton, The History of the English Bible, 51

2. Ibid, 51-54

and books by thee, for the which thou hast both endangered thy friends and beggared thyself, and I have now gotten thee a merchant which, with ready money, shall despatch thee of all that thou hast, if you think it so profitable for yourself.' 'Who is the merchant?' said Tyndale. 'The Bishop of London,' said Packington. 'Oh, that is because he will burn them,' said Tyndale. 'Yea, marry,' quoth Packington. 'I am the gladder,' said Tyndale, 'for these two benefits shall come thereof: I shall get money to bring myself out of debt, and the whole world will cry out against the burning of God's Word; and the overplus of the money that shall remain to me shall make me more studious to correct the said New Testament, and so newly to imprint the same once again, and I trust the second will much better like you than ever did the first.' And so forward went the bargain, the Bishop had the books, Packington had the thanks, and Tyndale had the money."¹

Although Wycliffe and Tyndale lived in worlds
 TYNDALE'S that were separated by an intellectual
 SPIRIT revolution the spirit and aim of the two men
 were much the same. In his preface to "The
 Obedience of a Christian Man", 1528, we find Tyndale writing
 "Alas! the curates themselves, for the most part,

1. Kenyon, Our Bible and The Ancient Manuscripts, 213

wot no more what the New or Old Testament meaneth than do the Turks -- neither care they but to mumble so much every day as the pie and popinjay speak, they wot not what, to fill their bellies withal. If they will not let the layman have the work of God in his mother tongue, yet let the priests have it, which for the great part of them do understand no Latin at all, but sing and patter all day with the lips only that which the heart understandeth not."¹

In May 1536 Tyndale was spirited off to
 BETRAYAL Vilvorde Castle near Brussels by his ever
 AND DEATH alert enemies. In spite of the efforts of
 friends both in England and in the Low
 Countries Tyndale was condemned to death. On Friday,
 October 6, 1536, he was strangled at the stake and his body
 burned. His last words are reported to have been "Lord,
 open the King of England's eyes."²

"If Luther represents for us the splendid
 ESTIMATE OF HIS enthusiasm of the time, Erasmus its scholar-
 CHARACTER ship and wit, and Rabelais its joyousness
 of humour, there is no one who more worthily
 embodies the intensity of its religious seriousness than he
 who shares with Aidan the title of the 'Apostle of England,'
 William Tyndale."³

1. Hoare, The English Bible: A Historical Sketch, 116

2. Moulton, The History of the English Bible, 56

3. op. cit., 119

WILLIAM TYNDALE

HIS WORK

FIRST Only a fragment (8 sheets) exists of the
 EDITION first quarto edition, 1525. This was
 discovered by a London bookseller in 1836
 bound with another tract. The octavo edition published at
 Worms in 1525 exists in one complete copy and in a
 fragment containing about six-sevenths of the New Testament.
 Bosworth and Waring have used Mr. Fry's facsimile of the
 complete copy in their work. While there are some fifty
 differences between the octavo and quarto editions within
 the 740 verses preserved in the fragment these are so minor
 in character that they may be regarded as one work.¹

The heavy demand created by the Bishops and
 UNAUTHORIZED others led Antwerp printers to issue "Bootleg"
 EDITIONS editions. Early in 1534 George Joye revised
 Tyndale's New Testament with the aid of the
 Vulgate. While this translation was made in good faith it
 was offensive to Tyndale and departed greatly from the
 original text in meaning.²

The second edition with textual notes in the
 EDITIONS OF margin, appeared in November 1534. Copies of
 1534 AND 1535 this edition are preserved in several great

1. Moulton, The History of the English Bible, 59-63

2. Ibid, 63

libraries. Bagster's English Hexapla uses the 1534 edition. A final edition, without marginal notes, appeared in 1534 or 1535. Two copies of this edition have been preserved.¹

Tyndale seems to have used Erasmus' second
GREEK Edition, 1519, as his Greek text, but he shows
TEXT USED evidences of having also been familiar with
the third edition, 1522.²

In the order of the books of the New Testament
ORDER OF NEW Tyndale followed Luther in his 1525 edition,
TESTAMENT placing Hebrews, James, Jude, and the Apocalypse
BOOKS at the end. In the 1534 edition, while the
position of the books remains the same, they
are given a number which was not the case in the first edition
and the genuineness of the epistles is defended in the
prologue.³

The translations accessible to Tyndale in the
HIS DEBT TO New Testament were Luther's, the Vulgate, and
PREVIOUS the Latin version of Erasmus which accompanied
WRITERS his Greek text.⁴ The marginal annotations in
the first edition are taken from Luther.⁵

"Tyndale had before him the best of existing translations, and every page shows that he was largely influenced by them; but all who scrutinize his work with care will testify that Tyndale's version was made neither from the German, nor from

1. Moulton, The History of the English Bible, 59-63

2. Ibid, 76

3. Ibid, 78

4. Ibid, 86

5. Ibid, 81

the Latin, but most undoubtedly from the original tongues."¹

Was Tyndale indebted to the Wycliffite

DEPENDENCE ON WYCLIFFE? versions? G. P. Marsh feels that "Tyndale is merely a full grown Wycliffe His

recension of the New Testament is just what his great predecessor would have made it, had he awaked again to see the dawn of that glorious day of which his own life and labours kindled the morning twilight. Not only does Tyndale retain the general grammatical structure of the older version, but most of its felicitous verbal combinations, and, what is more remarkable, he preserves even the rhythmic flow of its periods, which is again repeated in the recension of 1611. Wycliffe, then, must be considered as having originated the diction and phraseology which for five centuries have constituted the consecrated dialect of the English speech; and Tyndale as having given to it that finish and perfection which have so admirably adapted it to the expression of religious doctrine and sentiment, and to the narration of that remarkable series of historical facts which are recorded in the Christian Scriptures."²

Tyndale seems to convey an opposite message;

ESTIMATE OF HIS WORK "I beseech . . . that they consider how that I had no man to counterfeit, neither was holpen with English of any that had interpreted the same or such like thing in the Scripture beforetime."³ While

1. Moulton, The History of the English Bible, 76

2. Ibid, 91

3. Ibid, 92

he does not disclaim knowledge of previous versions he does deny that they served as a basis for his translation. While Wycliffe did much to fix the style for an English version, William Tyndale is still the father of our present version. Mr. Froude's tribute is in the main true.

"Of the translation itself, though since that time it has been many times revised and altered, we may say that it is substantially the Bible with which we are all familiar. The peculiar genius -- if such a word may be permitted -- which breathes through it -- the mingled tenderness and majesty -- the Saxon simplicity -- the preternatural grandeur -- unequalled, unapproached in the attempted improvements of modern scholars -- all are here, and bear the impress of the mind of one man -- William Tyndale. Lying, while engaged in that great office, under the shadow of death, the sword above his head and ready at any moment to fall, he worked, under circumstances alone perhaps truly worthy of the task which was laid upon him -- his spirit, as it were divorced from the world, moved in a purer element than common air."¹

1. Moulton, The History of the English Bible, 93-94

VERSIONS CLOSE TO TYNDALE

MILES COVERDALE

EARLY LIFE AND Little is known of the early life of Coverdale
 RELATIONS except that he was born in Yorkshire in 1488.
 WITH CROMWELL As a visitor in the home of Sir Thomas More
 in Chelsea, he formed an acquaintance with
 Cromwell. In 1526 he became a secular priest and when Prior
 Barnes was summoned to London formally to recant his heresies,
 Coverdale accompanied him and assisted in preparing his
 defense.¹

We catch a faint foregleam of the translator-
 EVENTS PRIOR to-be in this extract from a letter to
 TO HIS Cromwell written in 1527: "Nothing in the
 PUBLISHED world I desire but books, they once had, I
 BIBLE do not doubt but Almighty God shall perform
 that in me which He of His most plentiful
 favour and grace hath begun."² In 1528 Coverdale continued
 preaching against the mass, compulsory confession, and the
 worship of images. The reaction to this type of preaching may
 have forced him to leave England, at any rate we practically
 lose sight of him between 1529 and 1535 with the exception that
 we know he spent most of this time on the continent. Foxe
 reports that Coverdale assisted Tyndale in translating the
 Pentateuch at Hamburg in 1529, but this is quite doubtful.³

1. Hoare, The English Bible: A Historical Sketch, 170

2. Ibid, 170

3. Moulton, The History of the English Bible, 96

COVERDALE'S His Bible came from the press October 4, 1535.
 BIBLE APPEARS The place where it was printed is a matter of
 dispute, but Zurich or Antwerp are the two most
 logical places. This first Bible appeared without any express
 license.¹ "The printed sheets reached London unbound, either
 in the winter of 1535 or early in 1536 and were there bound up
 and re-published by James Nicolson, with certain alterations,
 including an amended title page."² The second and third
 editions, published by Nicolson, were "Sett forth with the
 Kynges most gracious license."³

"One effect of the introduction of this
 CRANMER'S Coverdale Bible was completely to take the
 BISHOPS' wind out of the sails of Cranmer's abortive
 BIBLE attempt,--on which he had embarked after the
 FORESTALLED convocation of 1534,--to anticipate the
 Bishops' Bible of Elizabeth's reign by an
 official version from the hands of his brother prelates."⁴

In Coverdale's Prologue we find a sincere
 COVERDALE'S statement of how and why his translation was
 PROLOGUE made. "Considering how excellent knowledge and
 learning an interpreter of Scripture ought to
 have in the tongues, and pondering also my own
 insufficiency therein, and how weak I am to perform
 the office of a translator, I was the more loath to
 meddle with this work. Notwithstanding, when I

1. Moulton, The History of the English Bible, 99

2. Hoare, The English Bible: A Historical Sketch, 172

3. op. cit., 99

4. op. cit., 173

considered how great pity it was that we should want it so long, and called to my remembrance the adversity of them which were not only of ripe knowledge, but would also with all their hearts have performed that they began if they had not had impediment; considering, I say, that by reason of their adversity it could not so soon have been brought to an end as our most prosperous nation would fain have had it; these and other reasonable causes considered, I was the more bold to take it in hand. And to help me herein I have had sundry translations, not only in Latin, but also of the Dutch interpreters, whom (because of their singular gifts and special diligence in the Bible) I have been the more glad to follow for the most part, according as I was required. But, to say the truth before God, it was neither my labour nor desire to have this work put in my hand; nevertheless it grieved me that other nations would be more plenteously provided for with the Scripture in their mother tongue than we; therefore, when I was instantly required, though I could not do so well as I would, I thought it yet my duty to do my best, and that with a good will . . . it was never better with the congregation of God than when every church almost had the Bible of a sundry translation . . . sure I am that there cometh more knowledge and understanding of the Scripture by their sundry translations, than

by all the glosses of our sophistical doctors. For that one interpreteth something obscurely in one place, the same translateth another (or else he himself) more manifestly by a more plain vocable of the same meaning in another place. Be not thou offended therefore, good reader, though one call a scribe that another calleth a lawyer; or elders that another calleth father and mother; or repentance that another calleth penance or amendment. For if thou be not deceived by men's traditions, thou shalt find no more diversity between these terms than between fourpense and a great. And this manner have I used in my translation, calling it in some place penance, that in another I call repentance; and that not only because the interpreters have done so before me, but that the adversaries of the truth may see how that we abhor not this word penance, as they untruly report of us."¹ From this Prologue we see that Coverdale did not seek this work of translation, but rather accepted it as a duty. As a translator he was a mediator in his choice of words. His work is based not upon the original tongues, but upon "interpreters".²

Those who have studied the work of Coverdale and its relationship to current versions THE "FIVE INTERPRETERS" would find in the Vulgate, Pagninus' Latin version, Luther, the Zurich Bible, and

1. Hoare, The English Bible: A Historical Sketch, 175-6
 2. Moulton, The History of the English Bible, 102-3

Tyndale, the "five interpreters". There is less certainty as to Coverdale's use of Tyndale than there is of his use of the other four versions.¹

Coverdale arranges his books in the New Testament in the same order as Luther and Tyndale, but with this distinction. He places the books in three groups, first, the Gospels and Acts, second, the Epistles of Paul, and third, the Epistles of Peter, John, Hebrews, James, Jude, and Revelation. As a rule the chapters are not divided into verses but into sections corresponding to about five or six of our verses.²

1. Moulton, A History of the English Bible, 109-10

2. Ibid, 115

"MATTHEW'S" BIBLE

ITS ORIGIN John Rogers, born in 1500, received the degree B. A. from Cambridge in 1525 and soon after an invitation to Christ Church, Oxford. In 1534 he became Chaplain to the Merchant Adventurers in Antwerp. Here Foxe tells us he chanced "to fall in company with that worthy martyr of God, William Tyndale, and with Miles Coverdale, which both for the hatred they bore to Popish superstition and idolatry, and love they bare toward true religion, had forsaken their native country. In conferring with them the Scriptures, he came to great knowledge in the Gospel of God, insomuch that he cast off the heavy yoke of Popery, perceiving it to be impure and filthy idolatry, and joined himself with them two in that painful and most profitable labour of translating the Bible into the English tongue, which is entitled, 'The Translation of Thomas Matthew'."¹ If this account is true then 'Thomas mat^thew' is either the name used by John Rogers in issuing this work, or else it is the name of a patron who made the work possible.²

THE FIRST Whatever the antecedents, there appeared about two years after the publication of Coverdale's AUTHORIZED Bible, another folio volume containing the BIBLE Bible in English. On the title page of this

1. Moulton, The History of the English Bible, 122
 2. Ibid, 125

Bible we find this inscription: "The Bible, which is all the holy Scripture: In which are containned the Olde and Newe Testament truly and purely translated into Englysh by Thomas Matthew. Esaye I. Hearken to ye heauens and thou earth geaue ears: for the Lorde speaketh. M,D, xxxvii, Set forth with the Kinges most gracyous lycence."¹ From letters preserved, we learn that Cranmer had requested the King through Cromwell and had secured authority for the Bible "to be bought and read within this realm."²

DEPENDENCE ON TYNDALE The New Testament is practically the work of William Tyndale. It leans toward the third edition of Tyndale whenever it differs from the first or second editions. It actually contains Tyndale's prologue to the Epistle to the Romans.³

ARRANGEMENT OF THE NEW TESTAMENT BOOKS The New Testament books are divided into two groups; the historical books, and the epistles. The order of the Pauline e istles is the same as ours but I and II Peter and I, II, and III John are inserted between Philemon and Hebrews. No effort is made to separate the epistles into different classes.⁴

ITS IMPORTANCE AS A VERSION "The permanent interest of the 'Mathew Bible'^t lies in the fact that it forms the real basis of all later revisions, and that

1. Moulton, The History of the English Bible, 122

2. Ibid, 123

3. Ibid, 125-31

4. Ibid, 132

through the line of the Great Bible, and of the Bishop's Bible, our Authorized Version is descended from it as from a direct ancestor."¹

1. Hoare, The English Bible: A Historical Sketch, 183

TAVERNER'S BIBLE

THE MAN AND HIS WORK Born in 1505, Richard Taverner received the M. A. degree from both Cambridge and Oxford.

In 1534 he went to court, where through the influence of Cromwell he was made one of the clerks of the Signet. In 1539 Taverner published "The most sacred

Bible, which is the holy scripture, conteynynge the old and new testament, translated in to English, and newly recognised with great diligence after most faythful exemplars, by Rychard Taverner.

Harken thou heuen, and thou erth gyue eare: for the Lorde speaketh. Esaie. i. Prynted at London in Flete strete at the sygne of the sonne by John Byddell, for Thomas Barthlet. Cum privilegio ad imprimendum solum. M. D. XXXIX."¹

The Bible is dedicated to King Henry. In CHARACT RISTICS the New Testament the changes are toward more terse and forceful phrasing, or a more literal rendering of the Greek. As a whole, the version is very unequal in merit, the work of a scholar who was able and energetic, but somewhat capricious and uncertain.²

1. Moulton, The History of the English Bible, 132-3
2. Ibid, 134

THE GREAT BIBLE

COVERDALE In 1538 while in Paris, Coverdale was charged
ITS EDITOR by Cromwell with the duty of again preparing
 another Bible. Permission for the undertaking
 was gained from Francis I, but before the work was completed
 a mandate came from the Inquisition to stop the printing.
 Some of the sheets had already been sent to England and those
 which were seized were in large measure regained. Cromwell
 had the presses, types, and men brought over to England where
 in April 1539 the "bible of the largest volume" came from
 the press.¹

The title page read as follows: "The
TITLE PAGE Byble in Englyshe, that is to saye the
 content of all the holy scripture, bothe
 of the old and newe testament, truly translated
 after the veryte of the Hebrue and Greke textes by
 the dylygent studye of dyuerse excellent learned men,
 expert in the forsayde tongues. Prynted by Rychard
 Grafton & Edward Whitchurch. Cum privilegio ad
 imprimendum solum, 1539."²

While it immediately took rank as the
AN AUTHORIZED authorized version it was not until the fourth
VERSION edition, ready in November 1540, but not
 published until April 1541, that we find this

-
1. Moulton, The History of the English Bible, 137-8
 2. Hoare, The English Bible: A Historical Sketch, 190-1

Claim definitely made. The title page of this edition gives the following message: "The Byble in Englyshe of the

largest and greatest volume, auctorysed and apoynted by the commaundemente of oure moost redoubted Prynce and Soueraygne Kynge Henrye the viii., supreme head of this his Church and Realme of Englande: to be frequented and used in every church within this his sayd realme accordynge to the tenour of his former Iniunctions geuen in that behalfe. Oversene and perused at the commaundement of the kynges hyghnes, by the ryghte reverende fathers in God Cuthbert bysshop of Duresme and Nicolas bisshop of Rochester."¹

DEPENDENCE
ON FORMER
WORKS

The Great Bible almost always agrees either with Tyndale or Coverdale with the tendency to favor the readings of Tyndale. What is new in this translation is of little value. The chief characteristic of this version, however, is not

in the translation but in the ~~text~~, which is based chiefly upon Erasmus and the Vulgate. Coverdale was very reluctant to give up any reading regardless of its support by other manuscripts; hence we find on almost every page of this version additions to the text. Some of these have been later found to be correctly inserted, but in the main the additional readings of Coverdale have not been favorably received.² Bagster's English Hexapla reprints the 1539 edition.

1. Moulton, The History of the English Bible, 142
2. Ibid, 146

THE GENEVAN VERSIONS

SETTING AND In the five years of Mary's reign no Bible
 DRAMATIS was published on English soil. John Rogers
 PERSONAE and Thomas Cranmer were committed to the
 flames, while Coverdale, forced into exile,
 narrowly escaped the same fate. Following a royal
 proclamation against foreigners which forced them to leave
 England, many English scholars also left. Among these a
 little group, who left Frankfort in 1555 over a difference
 of opinion on matters ritual, came to Geneva. Anthony Gilby,
 Thomas Sampson, and William Whittingham are three of the
 company whom we should note especially in connection with
 the Genevan Versions.

 We know little more of the life of Gilby than
 GILBY that he was a Cambridge scholar driven to
 Geneva by the Frankfort dispute. He received
 a vicarage from Elizabeth on his return to England.

 Sampson was Dean of Chichester in Edward's
 SAMPSON reign. On the accession of Mary he fled to
 Strasburg, afterwards joining the exiles in
 Geneva. Given the Deanship of Christ Church, Oxford, in 1561
 he was shortly after deprived of the office because of
 nonconformity.

 William Whittingham was born near Durham in
 WHITTINGHAM 1524. An Oxford scholar, he succeeded Knox

in the pastorate at Geneva in 1559. A year later he returned to England and in 1563 was made Dean of Durham.¹

In 1557 appeared from Geneva, "Mecca" of the
 THE GENEVA Protestants, a "nest of devils and apostates"
 NEW TESTAMENT to the Pope, -- "The Newe Testament of ovr
 Lord Iesus Christ. Conferred diligently
 with the Greke, and best approued translations. With
 the arguments, as wel before the chapters, as for
 euery Boke and Epistle; also diuersities of readings,
 and most profitable annotations of all harde places;
 whereunto is added a copious Table. At Geneva
 printed by Conrad Babijs. M.D. LVII."²

The following extracts from the address to the
 ADDRESS TO reader gives some account of the work. In it we
 THE READER are told that the text has been "diligently
 revised by the most approved Greek examples
 and conference of translations in other tongues, as
 the learned may easily judge, both by the faithful
 rendering of the sentence, and also by the propriety
 of the words and perspicuity of the phrase." For the
 profit of the reader the text has been "divided into verses
 and sections, according to the best editions in
 other languages." Hard Hebrew and Greek phrases he has
 sometimes "interpreted" by an idiomatic translation, sometimes
 made less obscure by adding a word; setting it, however,
 "in such letters as may easily be discerned from

1. Moulton, The History of the English Bible, 153-4

2. Ibid, 154

the common text." In the annotations, he says,
 "To my knowledge I have omitted nothing unexpounded
 whereby he that is anything exercised in the
 Scriptures of God might justly complain of hardness:
 and also . . . I have explicate all such places
 by the best learned interpreters as either were
 falsely expounded by some or else absurdly applied
 by others. . . ."¹

Apart from the notes and the translation, the
 CHARACTERISTICS chief characteristics are the use of Roman
 type with all additions and explanations
 being indicated by italics; and the arrangement of the text
 for the first time, in English, in verses. The use of the
 first person, in the address to the reader, has led many to
 ascribe this edition to Whittingham alone. This version has
 been reprinted by Bagster in his English Hexapla.²

Three years later there appeared in the same
 GENEVA city "The Bible and Holy Scriptures
 BIBLE conteyned in the Olde and Newe Testament.
 Translated according to the Ebrue and
 Greke, and conferred with the best translations in
 diuers languages. With moste profitable annotations
 upon all the harde places, and other thinges of
 great importance, as may appeare in the Epistle to
 the Reader."³

1. Moulton, The History of the English Bible, 135

2. Ibid, 156

3. Ibid, 157

A COMPOSITE WORK

The address to the readers gives the reason for the translation and also indicates that it is the work not of one but of many hands.

We are told by Anthony a' Wood that Coverdale, Goodman, Gilby, Sampson, Cole, and Whittingham "undertook the translation of the English Bible, but before the greater part was finished, Queen Mary died. So that the Protestant religion appearing again in England, the exiled divines left Frankfurt and Geneva, and returned into England. Howbeit, Whittingham, with one or two more, being resolved to go through with the work, did tarry at Geneva a year and a half after Queen Elizabeth came to the crown."¹

RELATION TO THE GENEVA NEW TESTAMENT

The Geneva New Testament of 1557 was the revision of the work of William Tyndale. The New Testament in the Geneva version of 1560, is in turn a revision of the previous work.²

TOMSON'S REVISION

A revision of the Genevan New Testament was issued in 1576 by Lawrence Tomson. He altered the text but little, his chief contribution being marginal comments. His revision was

frequently substituted for the New Testament of 1560 in later issues of the Genevan Version.³

It far surpassed the Great Bible in scholarship, and after 1569 no further issues of that Version

-
1. Moulton, The History of the English Bible, 158
 2. Hoare, The English Bible: A Historical Sketch, 220
 3. op. cit., 167

SUPREMACY OF were made. For many years it was a real
 THE GENEVAN competitor even with the King's standard edition
 VERSION and rivaled it for popularity, becoming in fact,
 the household Bible of Scotland.¹ Over one
 hundred and thirty editions of this Bible were issued.

 "Terse and vigorous in style; literal, and yet
 STYLE boldly idiomatic, the Genevan version was at
 once a conspicuous advance on all the Biblical
 labours that had preceded it, and an edition which could
 fairly claim to be well abreast of the soundest contemporary
 scholarship."²

 It is the marginal notes which give the
 CALVINISTIC peculiar doctrinal twist needed that justifies
 TONE Hoare in making a seemingly contradictory
 statement. "Considered as a fresh rendering
 of the Scriptures it stands creditably free from
 ecclesiastical bias. Considered as a literary
 whole it has about it the character of a Calvinist
 manifesto."³

1. Hoare, The English Bible: A Historical Sketch, 212-3

2. Ibid, 221-2

3. Ibid, 223

THE BISHOPS' BIBLE

GREAT BIBLE AND GENEVAN RIVALS The Great Bible and the Genevan were the two versions of the English Bible which circulated the most in the early years of the reign of Elizabeth.¹ "Left to itself it was inevitable that the Genevan should, on its merits, dethrone the Great Bible; yet it was plainly impossible for Convocation to erect the Puritan book into a standard version, or to obtain the Queen's authorisation of an annotated Bible so undisguisedly associated with the names of Calvin, whom she detested, and Knox, whose 'First Blast against the Monstrous Regiment of Women' rankled in her mind, and whom she detested still more."²

PARKER PLANS BISHOPS' BIBLE This state of things could not be allowed to continue. Acceptance of the Genevan Version was ruled out by its partisian note; while obvious inferiority spelt the doom of the endorsed Great Bible. Archbishop Parker therefore resolved to undertake a revised translation upon a plan similar to that projected by Cranmer in 1542. Portions of the Bible were assigned to scholars drawn largely from the ranks of the bishops (hence the title Bishops' Bible).³

RULES FOR REVISION The revisers were to be guided in their work by the following rules:
"First, to follow the common English

1. Moulton, The History of the English Bible, 168

2. Hoare, The English Bible: A Historical Sketch, 225

3. op. cit., 168

"translation used in the churches, and not to recede from it but where it varieth manifestly from the Hebrew or Greek original.

Item, to use sections and divisions in the text as Pagnine in his translation useth, and for the verity of the Hebrew to follow the said Pagnine and Munster specially, and generally others learned in the tongues.

Item, to make no bitter notes upon any text, or yet to set down any determination in places of controversy.

Item, to note such chapters and places as contain matter of genealogies, or other such places not edifying, with some strike or note, that the reader may eschew them in his public reading.

Item, that all such words as sound in the old translation to any offence of lightness or obscenity, be expressed with more convenient terms and phrases."¹

The preparation for this version, which
 PUBLICATION appeared October 5, 1568 seems to have extended
 over a period of three or four years.

There is no dedication, but the portrait of the Queen appears in the center of the title page, and portraits of the Earl of Leicester and of Cecil appear at the beginning of the books of Joshua and Psalms respectively.² A copy was presented to the Queen together with a letter of dedication but "Whatever she may have said in private,

1. Moulton, The History of the English Bible, 170-1
 2. Ibid, 172

Elizabeth took no public notice of the Bishops' Bible, nor did she ever offer to give it her formal sanction and authority."¹

REVISION Lawrence, a Greek scholar, sent to the
archbishop "notes of errors in the translation
of the New Testament."² It is perhaps due
to these criticisms that a new revision was made. Whatever
the cause, the edition of 1572 contains nearly all the
corrections suggested by Lawrence. Another interesting fact
to note in regard to this 1572 edition is the printing of
two versions of the psalms in parallel columns, the other
version coming from the Genevan Bible. Later issues of the
Bishops' Bible contained only the Genevan version of the
psalms.³

ESTIMATE OF Opinions on the merit of the Bishops' Bible
ITS WORTH have varied greatly. It is based on the
Great Bible; is the work of many hands and
represents the inequalities of each man's
work. It needs to be judged not as a whole, but by each
book taken separately. Characterizing it as a whole, and
recognizing that in so doing one may be unfair to those
sections which possess real merit, it is altogether too
dependent on Cranmer's Bible. It has also failed in many
places to take advantage of improvements of expression made,
especially in the Genevan version. The New Testament,
particularly the 1572 edition, has sections of real merit in

1. Hoare, The English Bible: A Historical Sketch, 227

2. Moulton, The History of the English Bible, 173

3. Ibid, 173

it, but the same criticism that is made for the work in the Old Testament holds here as well, that is, the work varies in quality with the ability of the worker who had the book in hand.¹ While the work lived some forty years and passed through nineteen editions the demand for it was confined almost entirely to the churches.²

-
1. Moulton, The History of the English Bible, 174-177
 2. Hoare, The English Bible: A Historical Sketch, 229-30

THE RHEIMS NEW TESTAMENT

AUTHORSHIP The Rheims New Testament, promoted by William Allen, an Oxford scholar, was issued, under the superintendence of Gregory Martin, also from Oxford, in 1582 at Rheims.¹ "The chief translator of both Testaments", according to Stoughton, "was Gregory Martin, of Oxford, 'and excellent linguist, exactly read and versed in the Sacred Scriptures'."² "Besides Allen, three other English scholars, graduates of Oxford, are said to have been associated with Martin in the work -- Dr. J. Reynolds, Dr. Briston or Bristol, and Dr. Worthington. The last two are supposed to have contributed the notes, which are an essential part of this version."³

REASON Like the Genevan New Testament it was the
FOR THE product of exiles living abroad on account of
TRANSLATION their faith, and like it too, it had a purpose
deeper than the mere faithful rendering of a
text.⁴ While Rome had ever been loath to
cast "The holy to dogges and pearles to hogges" still
something must be done to combat the contamination presented
in the form of protestant versions in the vernacular.
"Seeing that false and heretical versions were being
scattered broadcast, it might not be unexpedient to reassure

1. Hoare, The English Bible: A Historical Sketch, 232

2. Jacobus, Roman Catholic and Protestant Bibles Compared, 87

3. Moulton, The History of the English Bible, 183

4. op. cit., 230

the faithful by presenting them with a semi-Anglicised Bible, well protected with a bulwark of anti-Protestant annotations, By so doing, its editors might hope for ever to wipe away the long standing reproach of Rome, that, while she persistently condemned the work of scholars outside her pale, she took no steps herself to render their critical labours superfluous."¹

The maiden effort of Catholic scholars to meet
 TITLE the need for an English version bears the
 PAGE following title: "The New Testament of
 Iesus Christ, translated faithfully into
 English out of the authentical Latin, according
 to the best corrected copies of the same, diligently
 conferred with the Greeke and other editions in
 diverse languages: with argvments of bookes and
 chapters, Annotations, and other necessarie helps,
 for the better vnderstanding of the text, and
 specially for the discoverie of the Corrvptions
 of diuers late translations, and for cleering
 the Controversies in religion of these daies.
 In the English College of Rhemes. Psalm 118 . .
 . . That is, Giue me vnderstanding and I will
 searche thy law, and will keepe it with my whole
 hart. S. Aug. tract 2, in Epist. Ioan
 that is, Al things that are readde in holy Scriptures,
 we must heare with great attention, to our

1. Hoare, The English Bible: A Historical Sketch, 234

instruction and saluation; but those things specially must be commended to memorie, which make most against Heretikes; whose deceites cease not to circumuent and beguile al the weaker sort and the more negligent persons. Printed at Rhemes by Iohn Pogany. 1582. Cum privilegio."¹

THE PREFACE The translators make it plain in their preface that they had no more desire to do this work, than they had to leave England. "They do not publish it upon the erroneous opinion of its being necessary that the Holy Scriptures should always be in our mother tongue, or that they ought to be read indifferently of all, or could be easily understood of every one who reads or hears them in a known language; or that they generally, or absolutely, judged it more convenient in itself or more agreeable to God's Work or honor, or the edification of the faithful, to have them turned into vulgar tongues, than to be kept and studied only in the ecclesiastical languages."²

FORCED TO "But they translate this sacred book
PRINT BY upon special consideration of the
CIRCUMSTANCES present time, state, and condition of
their country, unto which diverse things
were either necessary or profitable and

1. Moulton, The History of the English Bible, 181
2. Bissell, The Historic Origin of The Bible, 65

medicinable now, that otherwise in the peace of the church were neither much requisite, nor perchance wholly tolerable."¹

PROFANE The authors give the specific cause for the
TRANSLATIONS translation in these words: "In pure
THE CAUSE compassion, therefore, to see their
 beloved countrymen, with extreme danger
 of their souls, to use only such profane
translations and erroneous men's mere fancies,
and being also much moved thereto by the desire of
many devout persons, they have set forth the New
Testament, trusting that it might give occasion
to them, after diligently perusing it, to lay away,
at least, such their impure versions as hitherto
they had been forced to use."²

THE ANCIENTS "We must not imagine that in the primitive
DID NOT READ Church, either every one that understood
THE SCRIPTURE the learned tongues, might without
IN THE reprehension, read, reason, dispute,
VERNACULAR turn and toss the Scriptures; or that
 our forefathers suffered every school-
 master, scholar, or grammarian that had
a little Greek or Latin, straight to take in hand
the holy Testament: or that the translated Bibles
were in the hands of every husbandman, artificer,

1. Bissell, The Historic Origin of The Bible, 66
2. Ibid, 66

prentice, boys, girls, mistress, maid, man: that they were sung, played alleged, of every tinker, taverner, rimer, minstrel: that they were for table-talk, for ale-benches, for boats and barges, and for every profane person and company."¹

"The poor ploughman could then, in

PRACTICE OF labouring the ground, sing the hymns
THE ANCIENTS: and psalms either in known or unknown
 languages, as they heard them in the
holy Church, though they could neither read nor
know the sense, meaning and mysteries of the
same Then the Virgins did meditate upon
the places and examples of chastity, modesty,
and demureness; the married on conjugal faith
and continency; the parents how to bring up
their children in the faith and fear of God; the
prince how to rule: the subject how to obey:
the priest how to teach: the people how to
learn. Then the scholar taught not his master,
the sheep controlled not the pastor, the young
student set not the doctor to school, nor
reproved their fathers of error and ignorance."²

TRANSLATED The Vulgate is the original, or basis, of their
FROM THE work. No acknowledgement whatever is made of
VULGATE the various English versions that had appeared,
 though the resemblance to the Genevan is

1. Hoare, The English Bible: A Historical Sketch, 199

2. Ibid, 199

often striking.¹ Greek was used for comparison and often saved the translators from errors that might have been made had the Latin alone been used.²

According to Hoare the outstanding features of the book are two. First, "It is a translation directly from the Vulgate, though reference is continuously to the Greek original, as well as to the Geneva and Bishops' Bible;"³ second, "It is in the highest degree intolerant and controversial in its notes."⁴ "Under the first of these aspects we may group it with the Wycliffe versions and with the Bible of Coverdale, whose originals were, as he tells us, 'the Douche and Latine', while, under its second aspect, it recalls the methods of Tyndale and Rogers, and all of those polemically annotated Bibles whose doctrinal sting is mainly in their supplemental matter."⁵

Heralded by the massacre of St. Bartholomew's Eve, the iniquities of the Inquisition, the revolt of the Netherlands, the machinations of Jesuit agents, the daily fear for life by Elizabeth, until Protestantism and patriotism became synonymous; the reception given in England to a Roman Catholic translation of the New Testament is not difficult to imagine. "To harbour it was declared high treason, while through the spies and searchers of the Government not a few who were

-
1. Price, The Ancestry of Our English Bible, 270
 2. Moulton, The History of the English Bible, 188
 3. Hoare, The English Bible: A Historical Sketch, 234
 4. Ibid, 234
 5. Ibid, 235

suspected of promoting its circulation were brought to the torture rack."¹

ESTIMATE OF ITS WORTH "Only minute study can do justice to its faithfulness, and to the care with which the translators executed their work. Every other English version is to be preferred to this, if it must be taken as a whole; no other English version will prove more instructive to the student who will take the pains to separate what is good and useful from what is ill-advised and wrong."²

DEFECTS AND MERIT Its chief defect is the slavish and almost literal following of the Vulgate. So extreme is this tendency that Hoare classes it as "not English." But its chief virtue grows out of this same slavish tendency to reproduce literally the source from whence it came. "It has one great merit which is wanting in our Authorized Version, namely, that it holds fast to the principle of uniformity in its renderings whenever this principle is not prejudicial to the sense."³

VARIOUS EDITIONS Besides the first edition, which appeared in 1582, "editions of the New Testament appeared in 1600, 1621, 1633, and the whole Bible in 1635."⁴

In 1749 Dr. Challoner "brought out an edition

1. Hoare, The English Bible: A Historical Sketch, 233

2. Moulton, The History of the English Bible, 188

3. op. cit., 235

4. op. cit., 189

CHALLONER of the Rheims New Testament, and later of the
 REVISION whole Douay Bible, 'newly revised and
 corrected according to the Clementine edition
 of the Scriptures'."¹ This is an able work greatly influenced
 by the Authorized Version.

THE TROY The Troy Bible, which appeared in 1791, is the
 BIBLE only other revision which has had any
 noticeable effect on later editions. This
 was the work of an Irish priest, Bernard Mac
 Mahon. It differs in the New Testament from Dr. Challoner's
 revision in some five hundred places, and is but little less
 affected by the Authorized Version."²

THE "The Latin Vulgate has been declared
 "AUTHENTIC" 'authentic' by the Catholic Church; but the
 VERSION people in American homes do not read much
 Latin. Neither the Douay nor the Challoner
 nor the Troy Bible has been authorized by the
 Catholic Church."³

1. Jacobus, Roman Catholic and Protestant Bibles Compared, 89

2. Ibid, 90

3. Ibid, 91

THE AUTHORIZED VERSION OF 1611

HAMPTON COURT CONFERENCE James I, who succeeded Elizabeth on her death in March 1603, called the Hampton Court Conference in January 1604. Convened primarily to consider the "Millenary Petition," presented by the Puritan section of the national church, which related to reform in certain church rights and also the prayer book, it became, incidentally, the creator of a new revision.¹

REVISION REQUESTED Dr. Reynolds, President of Corpus Christi College, Oxford, and spokesman for the moderate Puritans, "did not even improvise his request for a fresh revision until well on in the second day of the meeting, by which time it had become obvious that the Puritan representations would receive scanty consideration."² The preface to the Authorized Version gives us this side light on the matter: "The very historical truth is, that upon the importunate petitions of the Puritans, the Conference at Hampton Court having been appointed for hearing their complaints, when by force of reason they were put from all other grounds, they had recourse at the last to this shift, that they could not with good conscience subscribe to the Communion Book

1. Hoare, The English Bible: A Historical Sketch, 241-2
 2. Ibid, 245

(i.e., the Prayer Book), since it maintained the Bible as it was there translated, which was as they said a most corrupted translation. And although this was judged to be but a very poor and empty shift, yet even hereupon did His Majesty begin to bethink himself of the good that might ensue by a new translation, and presently after gave orders for this translation which is now presented unto thee."¹

APPEAL
STRIKES
KING'S
FANCY

Dr. Reynolds had cited mistranslations in the Bishops' and Great Bibles and had corrected them with passages from the Genevan. His point seems to have been: "Either endorse the Genevan, since it is correct, or else essay a fresh effort in the field of translation."² Dr. Barlow records a grumble from the Bishop of London, that "if every man's humor should be followed there would be no end of translating."³ He then gives this account: "Whereupon his Highness wished that some special pains should be taken in that behalf for one uniform translation (professing that he could never yet see a Bible well translated in English, but the worst of all his Majesty thought the Geneva to be), and this to be done by the best learned in both the universities; after them to be

1. Hoare, The English Bible: A Historical Sketch, 245
2. Ibid, 245
3. Ibid, 246

reviewed by the bishops and the chief learned of the church; from them to be presented to the privy council; and lastly to be rectified by his royal authority. And so this whole church to be bound unto it and none other. Marry, withal, he gave this caveat (upon a word cast out by my Lord of London), that no marginal notes should be added, having found in them which are annexed to the Geneva translation (which he saw in a book given him by an English lady) some notes very partial, untrue, seditious, and savouring too much of dangerous and traitorous conceits."¹

Had Reynolds "been a past-master of diplomacy

WHY JAMES I he could not have made a more skilful move.

ORDERED A Except for the theological richness of the
REVISION soil on which his Bible-seed happened by good fortune, it seems more than likely that the

last suggestion of the brow-beaten minority would have shared the fate of the Millenary Petition as a whole."²

"But Reynold's request had fallen on no unwilling ear, and it laid hold at once upon the King's imagination . . . The notion of directing in his own royal person a great national enterprise such as the production of a translation, which, while surpassing all its predecessors in fidelity and in literary excellence, should also be freed from the disfigurement of undesirable annotations, was as gratifying

1. Moulton, The History of the English Bible, 191

2. Hoare, The English Bible: A Historical Sketch, 248

to his self-confidence and to his vanity as it was thoroughly congenial to his taste."¹

By July 22, 1604, all the main preliminaries were settled and the scheme was thoroughly launched. The first practical step had been the selection of revisers. The King consulted Bancroft and the Universities, but to whom the ultimate decision as to the selection of revisers was entrusted is uncertain. Pains were taken to select only the men best qualified.²

"The only qualification which was held to be indispensable was that the revisers should be Biblical students of proved capacity. Puritan Churchmen and Anglican Churchmen, linguists and theologians, laymen and divines, worked harmoniously side by side."³ While fifty-four scholars were appointed, the work seems to have been done by only forty-seven. Every scholar of high ability appears to have been chosen with one exception. "Hugh Broughton was probably the greatest hebraist of the time, but he was a man of such ungovernable temper and one so impossible to work with, that his cooperation was not invited."⁴

The revisers were organized in six companies. Two of these met at Oxford, two at Cambridge, and two at Westminster. Each of the

1. Hoare, The English Bible: A Historical Sketch, 249

2. Ibid, 249

3. Ibid, 250

4. Ibid, 250

companies was allotted a portion of Scripture on which to work.¹

The Bishops' Bible was based on a text

TEXTS AND

nearly identical with "Textus Receptus".

AUTHORITIES

However, "the companies appear not to have confined themselves exclusively to any one

existing text, but to have made use of much the same

materials as were accessible to Tyndale, and to have

attached also great weight to the modifications which had

been introduced by Beza into the text of Erasmus and of

Henry Stephens."² Every available vernacular version was

also consulted. They were also indebted to the Genevan

Bible, the Rheims New Testament, Pagninus, Munster, and the

Trenellius-Junius translations.³

Lack of finances hampered the work for a

CODE OF

time, but it finally got under way with the

INSTRUCTIONS

following code, a copy of which was sent to

each committee, acting as their guide:

"1. The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the original will admit.

2. The names of the prophets and the holy writers, with the other names of the text, to be retained as high as may be, accordingly as they were vulgarly used.

1. Hoare, The English Bible: A Historical Sketch, 250

2. Ibid, 251

3. Ibid, 251

3. The old ecclesiastical words to be kept, viz., the work church not to be translated congregation, etc.
 4. When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.
 5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.
 6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot, without some circumlocution, so briefly and fitly be expressed in the text.
 7. Such quotations of places to be marginally set down as shall serve for the fit reference of one Scripture to another.
 8. Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.
 9. As any one company hath dispatched any one book in this manner, they shall send it to the rest to be considered of seriously and judiciously,
-

for his Majesty is very careful in this point.

10. If any company, upon the review of the book so sent, doubt or differ upon any place, to send them word thereof, note the place and withal send the reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company at the end of the work.

11. When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned man in the land for his judgment of such a place.

12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as being skilful in the tongues, and having taken pains in that kind, to send his particular observations to the company either at Westminster, Cambridge, or Oxford.

13. The directors in each company to be the Deans of Westminster and Chester for that place, and the king's professors in the Hebrew or Greek in either university.

14. These translations to be used when they agree better with the text than the Bishops' Bible: Tindale's, Matthew's, Coverdale's, Whitchurch's, Geneva.

15. Besides the said directors before mentioned,

three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the Vice-Chancellor upon conference with the rest of the Heads to be overseers of the translations, as well Hebrew as Greek, for the better observation of the fourth rule above specified."¹

THEIR WORK "How far the above rules were adhered to as a matter of fact we cannot tell. Almost all that is known as to the procedure in detail is confined to the statements made in the Preface."²

The chief fact to note is that this code provides a principle of organized cooperation. "Only by such a method, combined with an interchange of completed work, can harmony, evenness, and unity of tone be even hoped for, and the special gifts of individual revisers be made to subserve the general purpose of the collective body."³ Some three years were spent in gaining finances, individual study and preparatory work, another three in collective work, and a brief nine months for the final revision by the joint committees from the six companies.⁴

PUBLICATION In 1611 the Authorized Version, a folio volume in black letter type, without notes, was issued to the public. While the title page speaks of it as a translation it is "one of a long

1. Moulton, The History of the English Bible, 196-7
 2. Hoare, The English Bible: A Historical Sketch, 254
 3. Ibid, 255
 4. Ibid, 255

chain of revisions."¹ No formal oppointment for its liturgical use was ever made by King, Parliament, Convocation or Council, and none was necessary. It was a work which won its way slowly but surely to the position merited by intrinsic worth.²

It would be well for us to pause before some
FACTORS IN of those factors which contributed to the
ITS SUCCESS: greatness of this work.

1. The first of these factors was the
QUALIFICATIONS qualifications of the revisers. Picked
OF THE scholars and linguists, they also were men of
REVISERS unaffected piety, conscientious and

painstaking in their work. These words from the Preface indicate this fact. "Neither did we think (it) much to consult the translators or commentators, Chaldee, Hebrew, Syrian, Greek or Latin; no, nor the Spanish, French, Italian, or Dutch; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered."³ Further they never lost sight of the fact that theirs was a work, not for scholar or churchman, but for the common man; for this reason their work is strongly flavored with Anglo-Saxon words.⁴

. Hoare, The English Bible: A Historical Sketch, 255
 . Ibid, 255
 . Ibid, 257
 . Ibid, 258

A NATIONAL
ENTERPRISE

2. In the second place, they felt themselves "occupied in a great national undertaking, promoted with the utmost eagerness by the King himself, and supported by the full concurrence and approval of Church and State"¹ a position which was in absolute contrast to that of the pioneers on whose work they builded.

WORK OF
PREDECESSORS

3. Third, "they had ready to hand the rich results of nearly a century of diligent and unintermittent labour in the field of Biblical study."² Wycliffe, Tyndale, Coverdale had blazed the way; their task was not to translate anew, but to revise. The preface shows their consciousness of this fact. "Truly, good Christian reader, we never thought from the beginning that we should need to make a new translation, nor yet to make a bad one a good one but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against."³

"TEMPER OF
THE TIMES"

4. Fourth, it was a work done in a congenial religious climate. "Their own sympathies were in perfect touch with the new-born religious enthusiasm that surrounded them."⁴

The interest of King James' age was predominantly theological. "Revisers are as human as their fellowmen, and consciously or unconsciously they become affected by

1. Hoare, *The English Bible: A Historical Study*, 259

2. *Ibid.*, 259

3. Bissell, *The Historic Origin of the Bible*, 81

4. *op. cit.*, 260

the spirit of their age."¹ Green aptly describes the times in these words. "Sunday after Sunday, day after day, the crowds that gathered round Bonner's Bibles in the nave of St. Paul's or the family group that hung on the words of the Geneva Bible in the devotional exercises at home, were leavened with a new literature. Legends and annals, war-song and psalm, state-rolls and biographies, the mighty voices of prophets, the parables of evangelists, stories of mission journeys, of perils by the sea and among the heathen, philosophic arguments, apocalyptic visions, all were flung broadcast over minds unoccupied by any rival learning."²

5. The fifth source of their success was the benefit derived from a system of cooperative work such as had borne such good fruit in the Genevan Bible of 1560. The organization was not perfect. But the scheme for the work went far toward developing a unified version in which personal inequalities of workmanship, in a detractive sense, would exert but a minor influence.³

6. Sixth, the literary atmosphere of the day. "Throughout the reign of Elizabeth vast spiritual forces had been ceaselessly at work refashioning, transforming, fertilizing the minds of man."⁴ The glory of these great years passed into their souls, enabling them to build "an English Bible, which,

1. Hoare, *The English Bible: A Historical Sketch*, 262

2. *Ibid.*, 262

3. *Ibid.*, 263

4. *Ibid.*, 264

with all the imperfections which were inseparable from the incompleteness of their critical resources and from the limitations of human nature, will always be held in veneration as our noblest literary memorial of a splendid and heroic age."¹

DEFECTS From the very first the Authorized Version was hampered by the deplorable carelessness of its printers,² but aside from this it was characterized by these and other faults: "faults appertaining to the lack of textual criticism; varying translations of the same word in the original; of an ultra-conservatism, especially relating to ecclesiastical terms; mistranslations; obscurities; faults arising from the interference of others with the revisers' proper work as well as from the method by which their work itself was carried on, especially in the determination of disputed points by a plurality of voices."³

EDITIONS Two editions were issued in 1611. Other editions followed quickly 1612 - 1613 or 14 - AND 1616 - 1617.⁴ Some four hundred changes were REVISIONS made from the 1611 edition in the 1614 issue.

Sharp criticism, largely from Hugh Broughton, forced a further revision in 1629.⁵ It was in this edition also that the apocryphal books were omitted for the first time.⁶ The final revision of the "Authorized Version

1. Hoare, The English Bible: A Historical Sketch, 265-266

2. Ibid, 275

3. Bissell, The Historic Origin of the Bible, 86

4. Moulton, The History of the English Bible, 208

5. Price, The Ancestry of Our English Bible, 280

6. op. cit., 209

appeared in 1638.¹ In 1649, in answer to popular demand, explanatory notes once again were inserted.² The comfort of the "Fundamentalists", Bishop Lloyd's Bible (1701) is the first edition to contain the marginal dates derived mainly from the chronology of Archbishop Ussher.³

CAMBRIDGE The Cambridge Bible of 1762 and the Oxford
 OXFORD edition of 1769 were real efforts on the part
 REVISIONS of their respective editors to improve on all
 the previous editions. All additions to the
 original text were indicated by Italic type, and
 terms in ordinary use were substituted for words which had
 become obsolete. Additions also were made to the marginal
 references. The Classic edition of the Authorized Version is
 The Cambridge Paragraph Bible edited by Dr. Scrivener, which
 appeared in 1873.⁴

THE LONG A bill was submitted in 1653 by the Long
 PARLIAMENT Parliament calling for a revision of the
 ATTEMPTS Authorized version. "The reasons that lay
 REVISION back of the bill were in part errors, mainly
 printers', and some in translation, and also
 the so-called prelatical language of the
 version. The matter went so far as to be put into the hands
 of the committee appointed especially to take charge of the
 scheme. Some preliminary work was begun, but the dissolution

-
1. Jacobus, Roman Catholic and Protestant Bibles Compared, 36
 2. Hoare, The English Bible: A Historical Sketch, 286
 3. Moulton, The History of the English Bible, 209
 4. Ibid, 211

of Parliament put an end to the proposed concerted action."¹

"Private attempts either at betterment or

PRIVATE radical revision were not infrequent, but they

REVISIONS remained almost private, and rarely exercised

any large influence."²

1. Price, The Ancestry of Our English Bible, 280
2. Ibid, 281

TRANSLATIONS BETWEEN 1611 - 1881

DANIEL MACE'S Hoare has preserved for us the following
 NEW TESTAMENT extract illustrating the style of a "New
 Testament" published by Daniel Mace in 1729.

"When ye fast don't put on a dismal air as the
 hypocrites do." (Mt. vi:16)

"And the domestics slapt him on the cheeks."
 (Mk. xiv:65)

"If you should respectfully say to the suit of find
 clothes, Sit you there, that's for quality . . ."
 (James ii:3)

"The tongue is but a small part of the body, yet
 how grand are its pretensions! A spark of fire!
 What quantities of timber will it blow into a
 flame." (James iii:5,6)¹

In 1754 John Wesley issued a revision of the
 WESLEY'S New Testament. He granted the King James
 REVISION Version to be the best English translation
 he had seen, "Yet I do not say it is
 incapable of being brought, in several places, nearer to the
 original; neither will I affirm that the Greek copies from
 which this translation was made are always most correct."²
 For this reason he consulted Bengelius' Gnomon Novi
 Testamenti and placed in his own text "Those various readings
 which he has showed to have a vast majority of ancient copies

1. Hoare, The English Bible: A Historical Sketch, 283

2. Chappell, The Story of Our Bible, 17

and translations on their side."¹

In 1754 there appeared in London, Genesis,
 "AN IMPROVED "the first Chapter by way of Essay towards
 VERSION" an Interpretation of the whole Pentateuch."²

The first five verses follow:

1. "Aelohim, beginning, created lucide and illucide matter.
2. And the illucide, void of co-adjunct cohesion, was unmodified, and distinguishableness was nowhere upon the face of the chaos: And the Ruach of Aelohim emanated over the periphery of the fluctuation.
3. Until Aelohim said that Aether should coalesce to the production of light.
4. And Aelohim saw the light was good, when it was become a separation from obscurity.
5. And Aelohim deemed this daylight, and the obscurity was yet as night, which was light and obscuration the consummation of the first day."³

Dr. Harwood of Bristol also published, in 1768,
 HARWOOD'S a "Literal Translation". His aim was to
 TESTAMENT "diffuse over the sacred page the elegance of
 modern English."⁴ The following is his
 version of "The Magnificat": "My soul with reverence
 adores my Creator, and all my faculties with
 transport joined in celebrating the goodness of my

1. Chappell, The Story of Our Bible, 18
 2. Hall, Revised New Testament and History of Revision, 116
 3. Ibid, 117
 4. Hoare, The English Bible: A Historical Sketch, 284

"God, my saviour, who hath in so signal a manner
condescended to regard my poor and humble
station."¹ (Lk. i:46-48) A few other illustrations of

his style follow:

"The daughter of Herodias . . . a young lady who
dances with inimitable grace and elegance." (Mt. xiv:6)

"A gentleman of splendid family and opulent
fortune had two sons." (Mt. xxi:28)

"We shall not all pay the common debt of nature,
but we shall by a soft transition be changed from
mortality to immortality." (I Cor. xv:51)²

A REVISION St. John, by Five Clergymen" came out. Dr.
BY FIVE Barrow, Mobley, Dean Alford, Mr. Humphry,
CLERGYMEN and Dr. Ellicott were the contributors. They
later revised the Pauline Epistles and
finally in 1869 a complete New Testament appeared for which
Dean Alford alone is responsible.³

AN 1857? About 1857 there appeared a revised English
REVISION Bible which had been prepared by four English
scholars, Drs. Gotch, Davies, Jacob, and S.
G. Green.⁴

AMERICAN BIBLE The American Bible Union began gathering
UNION EDITION material for a new revision in 1854.⁵ This

1. Penniman, A Book About The English Bible, 402

2. Ibid, 402

3. Hoare, The English Bible: A Historical Sketch, 285

4. Price, The Ancestry of Our English Bible, 284

5. Ibid, 285

version appeared in 1865 and was again revised in 1883.¹ The title page conveys the information that this is "The Common English Version, corrected by the Final Committee of the American Bible Union."²

PREFACE From the Preface we learn that "This Revised Testament has been prepared under the auspices of the American Bible Union, by the most competent scholars of the day. No expense has been spared to obtain the oldest translations of the Bible, copies of the ancient manuscripts, and other facilities to make the revision as perfect as possible. The paragraph form has been adopted in preference to the division by verse, which is a modern mode of division, never used in the ancient scriptures. . . . All quotations from the Old Testament are distinctly indicated, and the poetic form is restored to those which appear as poetry in the original."³

RULES FOR REVISION The revisers were guided by the following rules: "The received Greek text, critically edited, with known errors corrected, must be followed.

The common English version must be the basis of revision, and only such alterations must be made as the exact meaning of the text and the existing state of the language may require.

1. Jacobus, Roman Catholic and Protestant Bibles Compared, 348
 2. American Bible Union, The New Testament, Title Page
 3. Ibid, Note

The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be given in corresponding words and phrases, so far as they can be found in the English language, with the least possible obscurity or indefiniteness."¹

The Lord's Prayer is rendered as follows:

LORD'S PRAYER "Our Father who art in heave, hallowed be thy name. Thy kingdom come; thy will be done, as in heaven, so also on the earth. Give us this day our daily bread. And forgive us our debts, as also we forgave our debtors. And bring us not into temptation, but deliver us from evil."²

YOUNG'S BIBLE TRANSLATION In 1862, Robert Young published "The Holy Bible, consisting of The Old and New Covenants, translated according to The Letter and Idioms of the Original Languages."³

PURPOSE In the Preface, we are told "This work, in its present form, is not to be considered as intended to come into competition with the ordinary use of the commonly received English Version of the Holy Scriptures, but simply as a strictly literal and idiomatic

1. American Bible Union, The New Testament, Note
 2. Ibid, Matthew VI:9-13
 3. Young, Young's Bible Translation, Title page.

rendering of the Original Hebrew and Greek Texts."¹

METHOD OF
TRANSLATION

"There are two modes of translation which may be adopted in rendering into our language the writings of an ancient author; the one is, to bring him before us in

such a manner as that we may regard him as our own; the other, to transport ourselves, on the contrary, over to him, adopting his situation, modes of speaking, thinking, acting, -- peculiarities of age and race, air, gesture, voice, etc.

Each of these plans has its advantages, but the latter is incomparably the better of the two, being suited -- not for the ever-varying modes of thinking and acting of the men of the fifth, or the tenth, or the fifteenth, or some other century, but--for all ages alike. All attempts to make Moses or Paul act, or speak, or reason, as if they were Englishmen of the nineteenth century, must inevitably tend to change the translator into a paraphrast or a commentator, characters which, however useful, stand altogether apart from that of him, who, with the work before him in one language, seeks only to transfer it into another . . . Every effort has been made to secure a comparative degree of uniformity in rendering the original words and phrases."²

1. Young, Young's Bible Translation, Preface
2. Ibid, Preface

VERBAL

"The following translation of the New

INSPIRATION

Testament is based upon the belief that

every word of the original is 'God-breathed,'

as the Apostle Paul says in his Second Epistle to Timothy, Chap. 3, 16. That language is, indeed, applicable, in the first place, only to the Writings of the 'Old Testament,' in which Timothy had been instructed, but as the Apostle Peter, in his Second Epistle, chap. 3, 15, 16, expressly ranks the 'Epistles' of his beloved brother Paul along with 'the other Scriptures,' as the 'Gospels' and the 'Acts' of the Apostles were undoubtedly written before the date of Peter's writing, by men to whom the Saviour promised and gave the Holy Spirit, to guide them to all truth, to teach them all things, and to remind them of all things that Jesus said and did, there can be no reasonable ground for denying the inspiration of the New Testament by anyone who holds that of the Old, or who is willing to take the plain and unsophisticated meaning of God's Word regarding either."¹

CONFINED TO
THE ORIGINAL

"This inspiration extends only to the original text, as it came from the pens of the writers, not to any translations ever made by man, however, aged, venerable,

1. Young, Young's Bible Translation, Preface

or good; and only in so far as any of these adhere to the original--neither adding to nor omitting from it one particle--are they of any real value, for, to the extent that they vary from the original, the doctrine of verbal inspiration is lost, so far as that version is concerned."¹

OCCASION "A strictly literal rendering may not
FOR THE be so pleasant to the ear as one where
TRANSLATION the apparent sense is chiefly aimed at,
 yet it is not euphone but truth that
ought to be sought, and where in such a version
as the one commonly in use in this country, there
are scarcely two consecutive verses where there
is not some departure from the original such as
those indicated, and where these variations may
be counted by tens of thousands, as admitted on
all hands, it is difficult to see how verbal
inspiration can be of the least practical use to
those who depend upon that version alone."²

GREEK "It has been no part of the Translator's
TEXT plan to attempt to form a New Hebrew or
 Greek Text The Greek Text
 followed is that generally recognized as
the 'Received Text,' not because it is thought
perfect, but because the department of Translation
is quite distinct from that of Textual Criticism,

1. Young, Young's Bible Translation, Preface
2. Ibid, Preface

and few are qualified for both. If the original text be altered by a translator, (except he give his reasons for and against each emendation) the reader is left in uncertainty whether the translation given is to be considered as that of the old or of the new reading. And, after all, the differences in sense to be found in the 100,000 various Greek readings are so trifling compared with those to be derived from an exact translation of the Received Text, that the writer willingly leaves them to other hands; at the same time, it is contemplated, in a future edition, to give, in an Appendix, all the various readings of the Greek MSS. that are capable of being expressed in English."¹

LORD'S Young's translation of the Lord's Prayer
PRAYER follows: "Our Father who art in the
 heavens! hallowed by Thy name. Thy
 reign come: Thy will come to pass, as
in heaven also on the earth. Our appointed bread
give us to-day. And forgive us our debts, as also
we forgive our debtors. And mayest Thou not
lead us to temptation, but deliver us from the
evil, because Thine is the reign, and the power,
and the glory--to the ages. Amen."²

In the year 1867 there appeared "The Holy

1. Young, Young's Bible Translation, Preface

2. Ibid, Mt. vi:9-13

JOSEPH SMITH'S Scriptures Translated and Corrected by the
 HOLY Spirit of Revelation by Joseph Smith, Jr."¹

SCRIPTURES: The Preface is a very interesting document

THE PREFACE which opens with this short historical
 statement: "This work is given to the

Church of Jesus Christ of Latter-Day Saints and
 to the public in pursuance of the commandment of
 God.

As concerning the manner of translation and
 correction, it is evident, from the MSS. and the
 testimony of those who were conversant with the
 facts, that it was done by direct revelation from
 God.

It was begun in June, 1830, and was finished
 July 2, 1833.

Joseph Smith was born in Dec., 1805, and was,
 at the finishing of the MSS. of this work, in the
 28th year of his age.

The MSS., at his death, in 1844, were left in
 the hands of his widow, where they remained until
 the spring of 1866, when they were delivered to
 Wm. Marks, I. L. Rogers, and Wm. W. Blair, a
 Committee appointed by the Annual Conference, of
 April, 1866, to procure them for publication; and
 were, by them delivered to the Committee of
 Publication, consisting of Joseph Smith, Israel

1. Joseph Smith's, The Holy Scripture, Title Page

L. Rogers, and Ebenezer Robinson, and are now presented as they came into our hands."¹

The translation is justified on the grounds that the Bible in common use lacks portions or contains perverted renderings. Quotations from critical works are adduced to support this contention. A revelation given to Joseph Smith in June, 1830, the text of which follows the Preface, asserts in these words that the translation is to be made:

"And now, Moses, my Son, I will speak unto you concerning this earth upon which you stand; and you shall write the things which I shall speak. And in a day when the children of men shall esteem my words as naught, and take many of them from the book which you shall write, behold I will raise up another like unto you, and they shall be had again among the children of men, among even as many as shall believe."²

The Lord's Prayer is rendered as follows:

LORD'S PRAYER	"Our Father who are in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is done in heaven. Give us this day, our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And suffer us not to be led into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever, Amen." ³
----------------------	--

1. Joseph Smith's, The Holy Scriptures, Preface, 3

2. Ibid, Preface, 3-9

3. Ibid, Mt. vi:10-15

NOYES NEW TESTAMENT The advance made in the field of critical research soon began to bear fruit in the field of translation. Of two works that can be traced directly to the results in this field; the first appeared in 1869 bearing the title "The New Testament translated from the Greek Text of Tischendorf, by George R. Noyes."¹

TEXT USED The Preface conveys the following information:
 "In this translation I have strictly followed the text of Tischendorf's eighth critical edition of the Greek Testament as far as it has been published, namely to Luke xviii:9; then, to the end of the Gospel of John, that of the second edition of his Synopsis Evangelica, published in 1864, after he had collated the Codex Sinaiticus; and that of his seventh edition (1859) in the remainder of the New Testament."²

ARRANGEMENT OF NEW TESTAMENT BOOKS "I have also thought it inexpedient to depart from the Common Version in the arrangement of the General Epistles, namely, those of James, Peter, John, and Jude, which in Tischendorf's edition come between the Acts of the Apostles and the Epistles of Paul."³

TRANSLATION PRINCIPLES ". . . it has been my aim to make a version more free from wholly or nearly obsolete words and phrases, more

1. Noyes, Translation of the New Testament, Title Page

2. Ibid, Preface iii

3. Ibid, Preface iv

intelligible, more critically accurate, and on the whole even closer to the original than that of the King Jame's translators, though less incumbered with mere Greek and Hebrew idioms. I have endeavored to retain what may be called the savor and spirit of our old and familiar version, so far as is consistent with the paramount duties of a translator"1

LORD'S PRAYER As an example of his work the Lord's Prayer follows: "Our Father, who are in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our debts, as we also have forgiven our debtors; and lead us not into temptation, but deliver us from evil."2

FOLSOM THE FOUR GOSPELS Another translation appeared in 1869 entitled: "The Four Gospels translated from the Greek Text of Tischendorf, with the various readings of Griesbach, Lachmann, Tischendorf, Tregelles, Meyer, Alford, and others: and with critical and Expository Notes. By Nathaniel S. Folsom."3

TIME From the Preface we learn that the work was commenced prior to 1859, is based in part

-
1. Noyes, Translation of the New Testament, Preface iv-v
 2. Ibid, Mt. vi:9-13
 3. Folsom, Translation of the Four Gospels, Title page

upon the seventh, and in part upon the eighth editions of Tischendorf; and was completed in 1868.¹

We are further assured that the translation
 TRANSLATION is in the main modern in style since archaic
 PRINCIPLES modes of expression have the tendency to make
 religion remote from life. Folsom states,
 "In thus departing from the style of the Common Version, I
 hoped to give some freshness to the Christian records."² How
 well he has succeeded in his task may be illustrated by his
 translation of the Lord's Prayer.

"Our Father who art in heaven, hallowed
 LORD'S be thy name.

PRAYER Thy kingdom come.
 Thy will take place on earth also as in
 heaven.

Give us to-day our daily bread.

And forgive us our debts, as we also forgave our
 debtors.

And do not bring us into trial, but deliver us
 from the evil."³

In 1877 the Religious Tract Society published
 RELIGIOUS a "Revised English Bible", in an edition
 TRACT SOCIETY "with emendations by four divines."⁴
 EDITION

1. Folsom, Translation of the Four Gospels, Preface

2. Ibid, Preface

3. Ibid, Mt. vi:9-13

4. Jacobus, Roman Catholic and Protestant Bibles Compared, 348

THE ENGLISH REVISED EDITION

WHY
REVISION
DELAYED

The definitely theological atmosphere of the age of Elizabeth and James I, typified by Milton and Bunyon in the field of English literature, was displaced by an age of colonization and commerce. The mind and energy of England was directed in channels entirely different from those of the days which had given the King James Version birth.

FOREGLEAMS
OF THE NEW
DAY

The outbreak of missionary activity at the beginning of the last century, with its resultant demand for a translation in the speech of the native, reacted, by the very labor which was required to make these translations, to create a demand for a more accurate version at home.¹

CRITICAL
LABORS

The publication by Tregelles and Tischendorf of critical editions of the Greek New Testament in the middle of the last century, coupled with the discovery of Codex Sinaiticus, pushed the sentiment for a new revision to the fore.²

SELWYN'S
PROPOSAL

Professor Selwyn, in 1856, brought before the Lower House of the Convocation of the Province of Canterbury the proposal for a new revision, but his suggestion met with little favor at that time.³

-
1. Jacobus, Roman Catholic and Protestant Versions Compared, 37
 2. Hoare, The English Bible: A Historical Sketch, 288
 3. Price, The Ancestry of Our English Bible, 285

ANOTHER
FAILURE
The effort of Samuel Wilberforce to secure the appointment of a royal commission through Gladstone to revise the Authorized Version failed because of political disagreement.¹

DEFINITE
STEPS TAKEN
The Houses of the Convocation of Canterbury passed the following resolution to appoint a joint committee, on February 10, 1870:

"To report upon the desirableness of a revision of the Authorized Version of the Old and New Testament, whether by marginal notes or otherwise, in all those passages where plain and clear errors, whether in the Hebrew or Greek text originally adopted by the translators, or in the translations made from the same, shall, on due investigation, be found to exist."²

MAY 11
REPORT
In spite of the refusal of the Northern Province to cooperate the committee brought in this report on May 11, 1870.³

"(1) That it is desirable that a revision of the Authorized Version of the Holy Scriptures be undertaken.

(2) That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorized Version.

-
1. Hoare, The English Bible: A Historical Sketch, 289
 2. Bissell, The Historic Origin of The Bible, 389
 3. Moulton, The History of the English Bible, 216

"(3) That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where, in the judgment of the most competent scholars, such change is necessary.

(4) That in such necessary changes the style of the language in the existing version be closely followed.

(5) That it is desireable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong."¹

REVISION
COMMITTEE
FORMED

"The report of the joint committee having been adopted, it was next resolved that two companies should be formed, each consisting of twenty-seven members, the one to undertake the revision in respect of the Old Testament, and the other in respect of the New."² While the Church of England took the lead in managing the work Nonconformist scholars as well as members of the Established Church were invited to participate.

POSITION WITH
1611 REVISERS
CONTRASTED

It will be interesting and instructive to compare the position of the revisers facing this task with that their predecessors in the seventeenth century. First, the Committee of

1. Bissell, The Historic Origin of The Bible, 390

2. Hoare, The English Bible: A Historical Sketch, 289

King James revised the text of a Bible in use for forty years, while this Committee was "called upon to work on a text which had been current for a period actually longer than the entire interval which divides Wycliffe from the first of the Stuarts."¹

Second, the former committee worked upon a version which had never been popular, while this committee faced the task of revising a work which had been woven into the warp and woof of daily speech for over two centuries. Third, the Bishops' Bible circulated and competed with its rivals among a group largely unlettered. The King James' Bible ruled an empire of English speaking people which was world wide in its scope, and much better educated. As the years passed it rooted deeper into English literature. Generations, for public worship and private devotion, had known no other version.

"The responsibility and difficulty of retouching so unique a masterpiece, of drawing the line between essentials and non-essentials, and of making corresponding changes in a book which has long since taken a whole people captive by its beauty, can hardly be exaggerated."²

At the meeting on May 25 the Committee

MAY 25 adopted ten articles as a guide in their work.
RESOLUTIONS I, deals with the formation of the Old and
FOR GUIDANCE New Testament companies.

II, names the personnel of the Old Testament
Company.

1. Hoare, The English Bible: A Historical Sketch, 292
2. Ibid, 293

III, names the personnel of the New Testament Company.

IV, states that the Old Testament Company should revise the Penteteuch first.

V, states that the New Testament Company should revise the Gospels first.

VI, lists the scholars to be invited to join the Old Testament Company.

VII, lists the scholars to be invited to join the New Testament Company.

VIII, provides "That the general principles to be followed by both companies be as follows:

(1) To introduce as few alterations as possible into the text of the Authorized Version consistently with faithfulness.

(2) To limit, as far as possible, the expression of such alterations to the language of the Authorized and earlier English Versions.

(3) Each company to go twice over the portion to be revised,--once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

(4) That the text to be adopted be that for which the evidence is decidedly preponderating, and that when the text so adopted differs from that from which the Authorized Version was made, the alteration be indicated in the margin.

(5) To make or retain no change in the text on the second final revision by each company, except two-thirds of those present approve of the same, but on the first revision to decide by simple majorities.

(6) In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next meeting, whensoever the same shall be required by one-third of those present at the meeting, such intended vote being announced in the notice for the next meeting.

(7) To revise the headings of chapters, pages, paragraphs, italics, and punctuation.

(8) To refer, on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions.

IX. That the work of each company be communicated to the other as it is completed, in order that there may be as little deviation from uniformity in language as possible.

X. That the special or by-rules for each company be as follows:

(1) To make all corrections in writing previous to the meeting.

(2) To place all the corrections due to textual considerations on the left-hand margin, and all

other corrections on the right-hand margin.

(3) To transmit to the chairman, in case of being unable to attend, the corrections proposed in the portion agreed upon for consideration."¹ The revisers, referring to the rules in section eight, say "These rules it has been our endeavour faithfully and consistently to follow. One only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule, we have carefully revised the paragraphs, italics, and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether."²

THE NEW
TESTAMENT
COMPANY

The New Testament Company was headed by the "Bishops of Winchester, Gloucester, and Bristol, and Salisbury, the Prolocutor, the Deans of Canterbury and Westminster, and Canon Blakesley", ³ with nineteen invited scholars among whom might be mentioned Dr. J. Eadie, Hort, Lightfoot, Moulton, Scrivener, and Westcott. The Company "was formally organized and began work in the famous Jerusalem Chamber of Westminster Deanery, London, June 22, 1870."⁴

The Convocation further, sought cooperation

-
1. Bissell, The Historic Origin of The Bible, 390-2
 2. English Revised Edition, preface, ix
 3. Moulton, The History of the English Bible, 217
 4. Price, The Ancestry of Our English Bible, 287

COOPERATION from American Scholars and in due time two
 OF AMERICAN comparines were organized here corresponding
 SCHOLARS to the English companies and maintaining
 SOUGHT throughout the work constant touch with each
 other.¹

On December 7, 1871, a number of the American
 AMERICAN revisers met in New York for the purpose of
 CONSTITUTION adopting a constitution which provided that
 "The American committee shall co-operate

with the British companies on the basis of the
 principles and rules of revision adopted by the
 British committee. The British companies will
 submit to the American companies, from time to time,
 such portions of their work as have passed the first
 revision, and the American companies will transmit
 their criticisms and suggestions to the British
 companies before the second revision."²

The American committee began work October 4,
 SECOND 1872, but the details of the plan of cooperation
 AGREEMENT did not work without friction. It was not
 until 1875 that a workable scheme agreeable
 to all was finally concluded. Dr. Schaff has preserved the
 substance of this agreement in the following words: "The
 English Revisers promise to send confidentially their
 Revision in its various stages to the American
 Revisers, to take all the American suggestions into

1. Hoare, The English Bible: A Historical Sketch, 289
 2. Moulton, The History of the English Bible, 222

"special consideration before the conclusion of their labors, to furnish them before publication with copies of the Revision in its final form, and to allow them to present, in an Appendix to the Revised Scriptures, all the remaining differences of reading and rendering of importance, which the English Committee should decline to adopt; while, on the other hand, the American Revisers pledge themselves to give their moral support to the authorized editions of the University Presses, with a view to their freest circulation within the United States, and not to issue an edition of their own, for a term of fourteen years."¹

PUBLICATION The work on the New Testament was completed first. Over four hundred days of joint work, extending over a period of ten and one half years, had been occupied in the process. Six years was spent on the first revision, two and a half more on the second, and the balance of the time in considering suggestions from America, details, and special questions which had arisen. The committee affixed their names to the Preface on November 11, 1880, and on Tuesday, May 17, of the following year the revised New Testament was published and placed on sale in England and on Friday, May 20, in the United States.²

Moulton, a member of the New Testament company

1. Price, The Ancestry of Our English Bible, 288-9
 2. Ibid., 289-90

OBJECTS states, "There will be no attempt to
 OF THE introduce a new translation under the mask
 REVISION of revision. . . .In the last century the
 chief aim of revisers may have been to
 depart as widely as possible from the severe style
 and simple language of the Authorized Version. The
 highest praise sought by any now engaged in revision
 is that they may be held to have removed the blemishes
 without impairing the excellence of our revered
 English Bible."¹ The Preface would indicate that this
 spirit actuated the entire company. "The second of the
 rules by which the work has been governed, prescribed
 that the alterations to be introduced should be
 expressed, as far as possible, in the language of the
 Authorized Version or of the Versions that preceded
 it.

To this rule we have faithfully adhered. We
 have habitually consulted the earlier Versions; . . .
 We have never removed any archaisms, whether in
 structure or in words, except where we were persuaded
 either that the meaning of the words was not generally
 understood, or that the nature of the expression led
 to some misconception of the true sense of the
 passage."²

"Our task was revision, not re-translation. . . .

1. Moulton, The History of the English Bible, 223
 2. English Revised Edition, Preface, xvii

NATURE OF The alterations which we have made in the
ALTERATIONS Authorized Version may be roughly grouped
 in five principle classes.

First, alterations positively required by change of reading in the Greek text.

Secondly, alterations made where the Authorized Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings.

Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. . . .

Fourthly, alterations of the Authorized Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel.

Fifthly, alterations rendered necessary by consequence, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness."¹

REVISION The work of the revisers of 1870 falls into
TEXT two natural divisions, a revision of the
 text from which the Authorized Version had been
made and a revision of the translation itself. Before any agreement could be reached as to what words represent the original in meaning there must be the prior agreement as to what constituted the original. This was the task which,

1. English Revised Edition, Preface, xii-xiii

according to Hoare, not one man in ten in the revision company was capable of performing. The source of difficulty was this: translators were one thing and students of manuscripts another, and a much rarer, article.¹

THE TASK OF THE TEXTUAL CRITIC Since the original autographs have disappeared it is the task of the textual critic to approximate them--a task that calls for the collation of all important manuscripts, the compilation and collation of critical editions of the versions, plus the conning and indexing of quotations in the Fathers' and ancient lectionaries. With all this work, the highest hope of the textual critic is to come within a few generations of the originals. Even then not all of the variants will be eliminated for as soon as manuscripts began to be copied, intentional or unintentional deviations from the manuscript began to occur.²

TEXT ADOPTED These are the general circumstances which led the revisers to adopt "a provisional and tentative text which had been supplied to them in advance. This text, as is well known, was the outcome of the labors of two of the highest authorities of the day, namely, the late Dr. Hort and the late Bishop of Durham."³ Kenyon states the matter differently: "No one edition of the Greek text was followed by the Revisers, each reading being

1. Hoare, The English Bible: A Historical Sketch, 293-4

2. Ibid, 296-7

3. Ibid, 297-8

considered on its own merits; but it is certain that the edition and the textual theories of Drs. Westcott and Hort, which were communicated to the Revisers in advance of the publication of their volumes, had a great influence on the text ultimately adopted, while very many of their readings which were not admitted into the text of the Revised Version, yet find a place in the margin."¹

Two editions of the Greek New Testament have
 REVISERS been published by the Universities in order to
 GREEK TEXT show what changes have been adopted in the
 PUBLISHED text. The Oxford edition places the changes
 in the body of the text and the discarded
 readings in the footnotes; while the Cambridge edition
 reverses this procedure.²

The chief source of criticism on the Greek
 GREEK TEXT text used has been that the text was officially
 CRITICISED endorsed by the revisers before it had been
 offered to the public, and the opportunity
 given to those who might differ with its readings to present
 their objections for consideration.³

"The difference of the Greek text used by the
 EFFECT OF revisers from that used by those who prepared
 GREEK TEXT King James' Version, according to Dr. Scrivenor's
 notes, (cited by Schaff, Companion, p. 419)
 are seen in the case of 5788 readings. . . .Another estimate
 placed the number of changes in the English text at 36,191,

1. Kenyon, Our Bible and the Ancient Manuscripts, 239

2. Hoare, The English Bible: A Historical Sketch, 291-2

3. Ibid, 298

or an average of $4\frac{1}{2}$ changes in each of the 7,960 verses."¹

"In the New Testament, 16 entire verses and 122 sentences or parts of sentences are omitted, while 10 new clauses are inserted."² These omissions and insertions are directly due to the text used.

HAIL! KING
TEXTUS
RECEPTUS

Hoare feels that in accepting "a text which introduces some 6000 new readings and which certainly therefore cannot be accused of erring on the side of timidity, the Committee would appear to have lost sight of the instructions given them by Convocation, viz., 'to introduce as few alterations as possible' into the text of the Authorized Version."³ He says further that they have lost track of the fact that this was to be a people's and not a scholars' bible. They would better have served their purpose if, "in all cases where the traditional reading could give a respectable account of itself, though some reasonable doubt existed, they had made not the maximum but the minimum of change."⁴

PEOPLE'S
BIBLE?

"As regards the fitness of the new translation to be the Bible of the people, that question will be decided neither by the Revisers nor by their critics, but by the people; and it is impossible as yet to forecast their ultimate verdict."⁵

-
1. Price, The Ancestry of Our English Bible, 293
 2. Penniman, A Book About The English Bible, 416
 3. Hoare, The English Bible: A Historical Sketch, 298
 4. Ibid, 299
 5. Kenyon, Our Bible and the Ancient Manuscripts, 245

TREATMENT
OF MARGIN

The revisers have grouped their marginal notes into four classes:

"first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debateable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 270 years that have passed away since their labours were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings. . . ."¹

MARGINAL
TREATMENT
CRITICIZED

Hoare feels that the revisers have had the scholar more than the general reader in mind in inserting variant readings in the margin. He argues that the layman is not competent to judge between readings, that he regards the

1. English Revised Edition, Preface, xviii

reviser as an expert, and not expecting infallibility, asks only for the presentation of the most probable reading. The margin has become the place to register "the conjectures of critics."¹

The following is a good example of an
 TRANSLATION improvement in translation over that in the
 IMPROVED IN: Authorized Version:
 ACCURACY A. V. Jo. X:16 And other sheepe I haue,
 which are not of this fold: them also I
 must bring, and they shall heare my voyce; and there
 shall be one fold, and one shepheard.

E. R. E. Jo. X: 16 And other sheep I
 have, which are not of this fold: them also I must
 bring, and they shall hear my voice; and they shall
 become one flock, one shepherd.

The following illustrates an improvement in
 TENSE tense:
 IMPROVED A. V. Mk iv:37 And there arose a great
 storme of wind, and the waues beat into
 the ship, so that it was now full.

E. R. E. And there ariseth a great storm
 of wind, and the waves beat into the boat, insomuch
 that the boat was now filling.

Many ambiguous, inexact, or inadequate
 AMBIGUITIES renderings of the Authorized version have
 IMPROVED been improved upon. Two illustrations follow:

1. Hoare, The English Bible: A Historical Sketch, 299-300

A. V. Lk iii:23 And Iesus himselfe began to be about thirty yeeres of age, being (as was supposed) the sonne of Ioseph, which was the sonne of Heli.

E. R. E. And Jesus himself, when he began to teach, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli.

A. V. Lk 16:9 And I say vnto you, Make to your selues friends of the Mammon of vnrighteousnesse, that when ye faile, they may receiue you into everlasting habitations.

E. R. E. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.

OBSCURE PHRASES IMPROVED

Hoare lists the following Hebraisms and Latinisms retained in the Authorized Version for which a modern equivalent has been substituted:

- | | |
|--------------------|--------------------------------|
| Covenant of Salt | (friendly agreement) |
| Cleanness of teeth | (famine) |
| Branch and rush | (highest and lowest) |
| Rising early | (acting with energy) |
| Prevent | (go before in order to assist) |
| Damnation | (judgment) |
-

Publican (tax-gatherer)
 Creature (any created thing, whether animal or not)¹

Among some of the terms which had become obsolete and needed to be displaced may be mentioned; habergeon, wimples, artillery (arrows), knops, ouches, taches, bosses, ambassage, bolled, lewd (unlearned), and worship (honor).²

OBSOLETE

TERMS

DISCARDED

INCONSISTENT

RENDERINGS

The modernizing of the language and the consistent rendering of the same Greek word by the same English equivalent were two of the hardest tasks of the revisers. Instead of attempting to do this, the revisers of 1611 had attempted to do the very opposite in order to lend beauty and variety to the expressions, and in this they were very successful.³

IMPROVEMENTS

IN FORM

The conspicuous changes in form over the 1611 Version are in the use of Italics, the formation of Paragraphs, distinction of poetry from prose, and in punctuation. Let us note what the revisers have to say on these matters.

ITALICS

". . . we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek."⁴

-
1. Hoare, The English Bible: A Historical Sketch, 304-5
 2. Ibid, 304
 3. Price, The Ancestry of Our English Bible, 295
 4. English Revised Edition, Preface, xix

PARAGRAPHS "We have arranged the Sacred text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument."¹

POETIC QUOTATIONS Referring to quotations of poetry from the Old Testament they say, "Wherever the quotation extends to two or more lines, our practice has been to recognise the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original.

PUNCTUATION Our practice has been to maintain what is sometimes called the heavier system of stopping..... . This course has rendered necessary . . . a larger use of colons and semicolons than is customary in modern English printing.

. . . .the titles of the Books of the New
NEW TESTAMENT Testament . . . are no part of the original
BOOKS RETAIN text; and the titles found in the most
1611 TITLES ancient manuscripts are of too short a form to be convenient for use. Under these circumstances, we have deemed it best to leave unchanged the titles which are given in the Authorized Version as printed in 1611."²

1. English Revised Version, Preface, xx
 2. Ibid, Preface, xx-xxi

OVER-REFINEMENTS Near the close of their preface the revisers
IN THE REVISION say, ". . . we cannot forget how often we
 have failed in expressing some finer
 shade of meaning which we recognized in the original,
 how often idiom has stood in the way of a perfect
 rendering, and how often the attempt to preserve a
 familiar form of words, or even a familiar cadence,
 has only added another perplexity to those which
 already beset us."¹ Hoare while admitting that the
 Authorized Version had many weaknesses which needed
 correcting feels that these have been over-corrected. He
 says, "Our old English Bible has come down to us redolent,
 as it were, of the springtime of our language. Our new one
 has hanging about it a suspicion of the midnight lamp."² It
 has secured "an over-refined accuracy"³ but at the expense of
 "the music of its cadences and the magic of its literary
 charm",⁴ possessions of its predecessor.

ACCURACY G. H. Beard says "those whose chief care is
VERSUS to know just what was originally written will
BEAUTY agree that 'in translations it is required
 first, as St. Paul says of stewards, 'that a
 man be found faithful, 'not musical.' And all
 who revere the great reviser Jerome will wish to remember
 his incisive words about certain Christians of his day who
 'mistook ignorance for piety' : 'If they do not like the

1. English Revised Edition, Preface, xxii

2. Hoare, The English Bible: A Historical Sketch, 307

3. Ibid., 307

4. Ibid., 307

water from the pure fountain head, let them drink of the muddy streams'."¹

HOARE'S HOPE FOR NEXT BODY OF REVISERS

Hoare wishes for any future Committee of Revisers that "no microbe of the Morbus Grammaticus shall ever infect them; nor any epidemic of literary fidgets harass and disquiet them; and lastly, that they shall never be persuaded to devote so disproportionate an amount of their sympathies to our scholarship as to leave little or nothing over for our literary sensibilities."² He further hopes that "when next the Jerusalem Chamber is tenanted by a fresh body of revisers, they may never be haunted - as we half fear their forerunners may have been haunted - by the ghost of the man who regretted with his last breath that he had not consecrated his whole life to the study of the dative case."³

CONSPICUOUS MERITS

In spite of this arrangement of the revisers Hoare says "a large debt of gratitude is due to the revisers for many mis-translations corrected; for faulty or obscure renderings made fuller or clearer; for capricious inconsistencies replaced by a uniformity . . . for obsolete terms and phrases superseded by terms and phrases that can be understood."⁴ As a critical work, as a companion Bible to

-
1. Jacobus, Roman Catholic and Protestant Bibles Compared, 121
 2. Hoare, The English Bible: A Historical Sketch, 312
 3. Ibid, 312-13
 4. Ibid, 311

the one to which we are accustomed; as a helpful book of reference it merits almost all the praise that can be given to it.¹

1. Hoare, The English Bible: A Historical Sketch, 310

THE AMERICAN STANDARD EDITION

AMERICAN By the terms of the agreement for joint work,
 COMMITTEE the American Committee had arranged that their
 RESTRICTIONS suggestions should be considered by the
 British Committee and those not adopted be
 incorporated as an appendix to that revision; this appendix
 to appear in all editions for a term of fourteen years.
 In return "the American Committee on their part pledged
 themselves to give, for the same limited period, no
 sanction to the publication of any other editions of the
 Revised Version than those issued by the University Presses
 of England."¹

While the British Committee had disbanded, the
 AMERICAN American Committee remained intact feeling
 COMMITTEE that there might be a call for an "American
 CONTINUES recension" of the Revised Version. There was
 also the fear that a so-called American
 edition might be issued incorporating into the body of the
 text the suggestions of the American Committee which had
 appeared in the appendix of the Revised Edition.²

"Such an edition in the thought of the public
 AMERICAN would be the product of the American Committee,
 APPENDIX or at least be attributed to it as its
 originator."³ This conclusion would not be

1. Price, The Ancestry of Our English Bible, 298
 2. Ibid, 299
 3. Ibid, 299

just since the American preferences "had been prepared under circumstances which rendered fullness and accuracy almost impossible."¹ This list could not be made until the revision proper was completed, and further, involved a careful reconsideration of their findings in the light of the British rejection. But this could not be done since public demand for the publication of the New Testament forced the immediate delivery of the Appendix. Prepared in haste and under pressure it was marked by many imperfections.²

ENGLISH The fears of the American Revision Company
 "AMERICAN were realized when "Just before the expiration
 VERSION" of the fourteen years, the University Presses
 of Oxford and Cambridge, issued the 'American
 Revised Version,' an edition in which the
 American Appendix had been taken and incorporated into the
 text, and accompanied by the marginal references prepared
 by the special British Committee."³

NELSON The revisers give this account of their
 CONTRACT contract with Thomas Nelson and Sons:
 "The reiterated suggestion to those
 Presses to publish an edition especially for
 American readers not having met with favor, they
 acceded to the overtures of the Messrs. Nelson and
 engaged in preparing gratuitously the desired
 edition, to be issued when the expiration of the

1. Price, The Ancestry of Our English Bible, 299

2. Ibid, 300

3. Ibid, 304

period specified should open the way for its honorable publication. The publishers, on their part, agreed to protect the version in its integrity, and to sell the book at a price not exceeding a fair profit on its cost."¹

AMERICAN
COMMITTEE'S
TASK

Realizing the defects in the version of 1881 the American Committee began early to plan for an edition which would meet the needs of the American public. "Their task was not simply to incorporate in the body of the Bible their preferences as expressed in the Appendix to the Revised Version, but thoroughly to revise those preferences in accordance with their own opinions."² No longer hampered by the restrictions placed on them in their agreement with the British Committee they went far beyond the skeleton list of the English Revised Edition. A large part of the additional material which they incorporated in their work had been previously adopted by their own committee. A free revision of the translation, language and phrases was made to adapt it to American readers.³

SIGNIFICANT
CHANGES

"They prepared with the aid of scholars not members of the Committee, a full set of new marginal references; they revised and greatly reduced the references to ancient versions or texts"⁴ (feeling that many of the references to the sources

1. American Standard Version, Preface, iii
 2. Price, The Ancestry of Our English Bible, 302
 3. Ibid, 302-3
 4. Ibid, 303

of variant readings were inadequately supported); "they printed at the top of each page in a brief succinct form the contents of that page; they re-paragraphed the whole Bible; and sought to remove inconsistencies of punctuation."¹

The revisers have given the following account
 MERITS: of their work: "In formal particulars, this new edition will show but slight and

infrequent deviations from its predecessor. The division of the text into paragraphs

PARAGRAPHS in that edition has not been often departed from; and then chiefly in cases where the

same matter is found in more than one of the Gospels, and hence uniformity of division seemed desirable. Further, in the Epistles and the

TRANSITIONS Revelation the more decided transitions to a new topic have been indicated by leaving a line blank. The somewhat ponderous and peculiar system of

PUNCTUATION punctuation of the original edition has been in the main adhered to; although,

pursuant to the principle there followed, a comma has here and there been dropped which seemed likely to obstruct the reader, and the gradations of thought have been occasionally indicated more distinctly by substituting a semicolon for the overworked colon. The titles of the books, which in the former edition were given as printed in

1. Price, The Ancestry of Our English Bible, 303

TITLES OF THE BOOKS "1611, have been somewhat abbreviated, at the dictate of convenience, and agreeably to usage, ancient as well as modern. They have been altered only in the few instances where the former heading was erroneous (as in the case of the Epistle to the Hebrews), or apt to mislead (as in the case of the Book of Acts), or hardly intelligible to the ordinary reader (as the 'General' in the heading of some of the shorter Epistles), or founded in a misapprehension (as in the case of 'Saint' prefixed to the names of the Evangelists)."¹

LANGUAGE "In dealing with the Language, the American revisers have endeavored to act with becoming deference and reserve. A few archaisms, ARCHAISMS such as 'how that', 'for to', 'the which', 'howbeit', etc., which are becoming uncouth to a modern ear, have been generally although not invariably discarded But in making these and other slight changes, the American editors have not forgotten that they were dealing with a venerable monument of English usage, and have been careful not to obliterate the traces of its historic origin and descent.

The two most obvious departures of this

1. American Standard Version, Preface iv

DISTINCT edition from that of 1881 consist in the
 DEPARTURES addition of references to parallel and
 illustrative Biblical Passages, and of
 running headings to indicate the contents of the
 pages."¹

REFERENCES "The references have been selected in the
 main from a numerous collection provisionally
 attached to the text at one stage of the
 preparation of the original work, but withheld
 at the time of its publication however,
 other similar collections and the better commentaries
 have not been neglected prominence has
 been given to those which illustrate national
 customs, characteristic phrases, peculiarities of
 vocabulary or style, correspondences between
 different Biblical books, and the like, . . .
 References printed in italics designated parallel
 passages

HEADINGS Notwithstanding the caution - as wise
 TO PAGES perhaps as prudent - which led the
 English Committee wholly to omit the
 headings of chapters and pages, it
 has been deemed best to equip the present edition
 with running headlines, which may serve in some
 sort instead of a detailed Table of Contents, and
 as landmarks to a reader familiar with the text.

1. American Standard Version, Preface v

In preparing them it has been the constant aim to avoid as far as possible all pre-commitments, whether doctrinal or exegetical; and with this object in view, the forms of statement employed have been drawn in the main from the Biblical text."¹

VARIANT ". . . . the variant readings and
 READINGS renderings are placed at the foot of the
 pages, but in as close juxtaposition
 as possible with the passages to which they relate. The reader's attention is thereby drawn to the circumstances that some degree of uncertainty still cleaves, in the judgment of scholars, either to the text of the passage before him, or to its translation, or to both. Accordingly, when he remembers that, by the rule of procedure which the Committee followed, the translation of 1611 held its place in every instance until an alteration commanded the votes of two-thirds of the revisers, it will become evident to him that a rendering given in the margin may have commended itself to a majority, while still falling short of the degree of approval necessary to enable it to supplant the text."²

1. American Standard Version, Preface v-vi
 2. Ibid, Preface vi

CURIOUS MISPRINTS AND RENDERINGS

While that boon of mankind the printing press has done much to fix the text of the Bible which had suffered periodically from revisers who sought to restore the text once again to its Eden-like purity; it also has demonstrated the fact that errors can occur even on the printed page.

Some of these errors and peculiar renderings follow:

The Genevan Bible of 1560 has been given this title from the rendering of Gen. iii:7 "They sewed fig-leaves together and made themselves **breeches**."¹ This rendering is not original with the Genevan but occurred first in the 1382 Wycliffe Bible.²

This title has been earned by the rendering of Psalm xci:5 "So that thou shalt not nede to be afrayed for any **bugges** by night."³

The Wycliffe version of 1388, Mathe^tw's Bible 1551, and Coverdale's Bible all have this rendering which at the time probably meant bogy and not the creatures we might have supposed.⁴

An early American edition earned this title by inserting the word dagger for a reference mark which resembled a sword in First Kings 1:21 making it read "The King shall **dagger** sleep."⁵

1. Hall, Revised New Testament and History of Revision, 116

2. Ibid, 116

3. Ibid, 116

4. Hoare, The English Bible: A Historical Sketch 328

5. Wild, Romance of the English Bible, 257

DISCHARGE Discharge is printed for charge in I Tim. v:21
 BIBLE in an edition of 1802, making the clause read
 "I **discharge** thee before God," ¹
 The omission of an H gave the title to the
 EARS TO Oxford 1807 edition as well as prepared a place
 EAR BIBLE for it in some Cockney's yeart. Mt. xiii:43
 instructs those who have "ears to **ear**." ²
 The question, "Who went into the city" would
 HE AND SHE have been answered differently by those who
 BIBLES possessed the variant 1611 edition of the
 Authorized Version. Ruth iii:15 is rendered
 in one edition "and **he** went into the city" while the other
 edition has **she**. ³
 One of the editions of the 1597 Genevan New
 JESUS CHURCH Testament renders I John v:20 by Jesus Church
 BIBLE instead of Jesus Christ. "But wee knowe that
 the Sonne of God is come, and hath given us a
 minde to know him, which is true; and wee are in
 him that is true, that is, in his Sonne **Jesus Church**;
 this same is very God, and eternall life." ⁴
 A 1610 edition of the Geneva Bible reads Judas
 JUDAS for Jesus in John vi:67. "Then sayd **Judas**
 BIBLE to the twelve, Wyl ye also go away?" ⁵
 This name is derived from a misprint of

1. Wild, Romance of the English Bible 258

2. Ibid, 258

3. Hoare, The English Bible: A Historical Sketch, 275

4. op. cit., 255

5. Ibid, 255

- MURDERER'S murderers for murmurers in Jude 16. "These
BIBLE are ~~murderers~~, complainers, walking fter
their own lusts. . . ." ¹
- PEARL The "Pearl Bible" issued in 1653 printed
BIBLE righteousness for unrighteousness in Ro. vi:13
"Neither yeeld yee your members as instruments
of ~~righteousness~~ unto sinne:" ²
- PHILIP An Oxford Bible of 1792, has substituted
BIBLE Philip for Peter in Luke xxii:34. "And he
said, I tell thee, ~~Philip~~, the cock shall not
crow this day, before that thou shalt thrice
deny that thou knowest me." ³
- PLACE-MAKERS The Genevan Bible of 1562 has two singular
BIBLE errors: the first in Mt. v:9 which is rendered
"Blessed are the ~~place-makers~~: for they",
the second in the chapter heading of Lk. xxi,
"Christ ~~condemneth~~ the poor widow" ⁴
- PRINTERS Even King David was not immune from the griefs
BIBLE caused by printers errors, for in a Bible
issued prior to 1702 he says, in Psalm
cxix:161 "~~Printers~~ have persecuted me without
a cause." ⁵
- REBEKAH We are surprised to learn according to a Bible
BIBLE issued from London in 1823 that Rebekah arose
not with her damsels, but with her ~~camels~~.

1. Hoare, The English Bible: A Historical Sketch, 328
2. Moulton, The History of the English Bible, 210
3. Hall, Revised New Testament and History of Revision, 118
4. Hoare, op.cit., 328
5. op. cit., 117

(Gen. 24:61)¹

ROSIN Jeremiah viii:22 is translated "Is there no
BIBLE rosin in Gilead?" in a Douay Version of 1610.²
 An edition of 1806 has rendered Ezek. xlvii:10
STANDING (the fishers shall stand beside the river)
FISHES by the phrase "the fishes will stand upon it."³
BIBLE A Cambridge Bible of 1805 has been given this
 title because of the rendering in Gal. iv:29.
TO REMAIN The words "persecuted him that was born after
BIBLE the Spirit, even so it is now" occur therein.
The proof-reader was in doubt about the retention of the
comma after Spirit, and indicated this fact on the proof-
sheet. The editor returned the sheet with the notation "to
remain" referring to the comma, but a compositor finding
these words in the margin, removed the comma and inserted the
two words making the verse read "persecuted him that is born
after the Spirit to remain even so it is now."⁴
 Both Coverdale, 1535, and the Bishops' Bible,
TREACLE 1568 render Jer. viii:22 "There is no more
BIBLE balm at Galaad" by the expression "There is no
 more triacle at Galaad."⁵
 We are startled by the question asked in I Cor.
UNRIGHTEOUS vi:9, in a 1653 edition of the Authorized
BIBLE Version. The question is "Know ye not that the

1. Wild, The Romance of the English Bible, 258

2. Hall, Revised New Testament and History of Revision, 116

3. Hoare, The English Bible: A Historical Sketch, 275

4. op. cit., 118-9

4. op. cit., 328

unrighteous shall inherit the kingdom of God?"¹

VINEGAR In 1717 there was published by J. Baskett an
BIBLE edition of the Authorized Version in which the
Parable of the Vineyard is headed "The
Parable of the Vinegar."²

WICKED In 1631 an edition of the Authorized edition
BIBLE appeared in which perhaps the worst error of
all appeared. The negative is omitted from
the seventh commandment making it read "Thou
shalt commit adultery."³

WIFE HATER An Oxford edition of 1810 reads in Luke xiv:26
BIBLE "If any man come to me and hate not
his own wife also, he cannot be my disciple."⁴

FRIENDS We close this somewhat digressive list with
BIBLE the mention of a Bible which was printed in
1828 by the Society of Friends in which
passages "unsuitable for a mixed audience are
printed in italics below the text."⁵

1. Hall, Revised New Testament and History of Revision, 117
2. Ibid, 118
3. Ibid, 119
4. Wild, Romance of the English Bible, 258
5. Ibid, 259

TENTATIVE CONCLUSION

CONCLUSION The stage of the work and the method used
TENTATIVE precludes any positive statement by way of
conclusion at this time in regard to the
relative contribution of Wycliffe and Tyndale. A few
general statements can be made the truth of which while
not as yet proved, have been indicated even at this stage of
the work.

 Considering the time gap between the two men
WYCLIFFE it is no less than startling to note the
CONTRIBUTION similarity in style and phrasing in the work
of both. Direct borrowing is denied by
Tyndale, and this fact has been in part proved by the work
of Cheney,¹ yet the contribution of Wycliffe as revealed
in the charts for graphic comparison is not to be denied.

How has the work of Wycliffe made this impact?

WYCLIFFE If there has been no direct borrowing then
MEDIATORS what are the possible lines of mediation? We
acknowledge without question the influence of
Tyndale on later versions, finding a total difference in
vocabulary of only .071 in one chapter. What is to be our
conclusion when we find a difference in the Rheims version
of the tenth chapter of Mark of only .003 between the
proportionate word contribution by the two men? The
greatest difference in proportion of words contributed is in

1. Cheney, The Sources of Tindale's New Testament.

the Authorized Version of the fifteenth chapter of Luke, being .218. Only a study of vocabulary overlapping and of words used can bring out the true significance of these figures. But this is a digression. The work of Wycliffe has two possible channels of mediation. The first is the general channel of the English Language. He did his work at the formative stage of the language, it was very widespread in its influence through the medium of the "poor preachers". The second channel, which would not affect the work of Tyndale, is through the special medium of the Rheims New Testament. Again, the question comes, how much of the similarity of phrasing is due to the use by the Rheims translators and Wycliffe of the same base? Do we see here only the reflection of a common source, or was Wycliffe also one of the versions used by the Rheims scholars? These and like questions can not be answered at this stage of the study. They must be answered however, before we can evaluate the relative importance of the work of the two claimants to the title "Father of the English Bible."

Recognizing the fact that from two-thirds to
 TYNDALE: three-fourths of the Gospels are written in
 HIS WORK words first used by Wycliffe, what is to be
 our attitude toward Tyndale? Tyndale, if he
 did nothing else, shaped and polished the rough gem revealed
 by Wycliffe and wrought so well that the King James revisers,
 (to note but one significant instance), departed from him
 in only forty-five words in the seventeenth chapter of John.

The creative genius of the man, if only that of an editor and it is more than that is not to be denied.

CONCLUSION There has been the unfortunate tendency to exaggerate the obvious contribution of Tyndale and to minimize or overlook the contribution of Wycliffe.

EXPLANATION OF THE CHARTS

GENERAL AIM The Charts which follow have been compiled in an effort to show the contribution of Wycliffe and Tyndale specifically to the Authorized, the Rheims, the English Revised, and the American Standard Editions of the English New Testament. Incidentally the study was expected also to reveal the interrelationship of the versions.

 The field of study has been limited to the

FIELD: Gospels. The first five chapters of Matthew,

PRINCIPLES the second five of Mark, the third five of

GOVERNING Luke, and the fourth five of John have been

SELECTION arbitrarily selected for intensive study. This

OF PASSAGES selection was made in order to provide a

STUDIED convenient line of division between the

 sections in each gospel, in order to have a

passage large enough to be representative of each writer, his style, language, etc., and also to prevent -- so far as arbitrary block division can -- the overlapping of the same narrative material. Finally, the selection was so made, in order to remove the personal equation as far as this can be done from the work.

 The statistical method of approach has been

LINE OF used, since it was felt that the results would

APPROACH lend themselves to comparative study, would

 indicate future lines for more intensive

work, and would give in brief conspectus a glimpse of the whole

field with certain implications.

Chart one gives the total words in the
 CHART I selected portions of the gospels under study
 in each of the six versions. Mere vocabulary
 size is here indicated, but it is interesting to note that
 the order of the Versions in this respect is: Authorized,
 Wycliffe, Tyndale, English Revised, American Standard, and
 Rheims. Two questions present themselves for further study,
 is the difference due to relative verbosity, or to the
 texts used?

This chart gives the number of Wycliffite
 CHART II words in the four versions studied. A
 decreasing effect is noted in the order:
 Rheims, Authorized, English Revised, and American Standard
 Editions.

Chart three gives the totals for the Tyndale
 CHART III words. Decreasing influence is shown in the
 following order: Authorized, English
 Revised, American Standard, and Rheims Editions. The reason
 for the difference from the Wycliffe order of influence
 remains to be ascertained.

The Non-Wycliffe words in the four versions
 CHART IV are here presented with evidence of an increasing
 number, in the order: Rheims, American
 Standard, English Revised, and Authorized.

Chart five presents the Non-Tyndale words
 CHART V and shows an increasing number in the order:

Authorized, English Revised, American Standard, and Rheims. Deviations from the order revealed in the whole group, within the Matthew section, for example, need further study.

 This chart indicates the difference between
 CHART VI the word contribution of Wycliffe and Tyndale
 to the four versions. The greatest difference
 is in the Authorized, with the American Standard, the
 English Revised and the Rheims versions following in the
 order named. The Latin text behind Wycliffe and the Rheims
 versions will account in the main for the small margin of
 difference in this version. Why is there a smaller
 difference in the English Revised and American Standard
 versions than in the Authorized? Will the text used by
 the Revisers account for it?

 Chart seven reduces the facts in chart two
 CHART VII to proportions for easier comparison. Some
 additional facts are brought out. The
 lowest proportion of Wycliffe words .643 is in the sixth
 chapter of Mark in the Authorized Version, while the highest
 number is in the fourth chapter of Matthew in the Rheims
 Version being .826. The range of influence in the
 different chapters is greatest in the Rheims being .133 and
 smallest in the English Revised and American Standard
 Editions each of which has a difference range of .087.

 Chart eight is a proportional presentation
 CHART VIII of the facts in chart three. The lowest
 proportion of Tyndale words is found in the

twelfth chapter of Luke in the Rheims version being .691, while the greatest is in the Authorized in the seventeenth chapter of John, being there .929. The greatest range, incidentally the same as with Wycliffe, is in the Rheims .133, and the smallest in the English Revised .084.

CHART IX The facts of chart four, re Non-Wycliffe words are here presented in proportional form. The smallest proportion of Non-Wycliffe words is in the fourth chapter of Matthew of the Rheims version being .174, while the greatest is .357 in chapter six of Mark in the Authorized.

CHART X The proportions in this chart apply to the facts in chart five. The figures are the complements of those in chart eight.

CHART XI This chart presents the facts in chart six in proportional form as an aid to comparative study. It is interesting to note that the range between the greatest and least influence of Wycliffe and Tyndale within each Version studies is: .138 in the Rheims, .128 in the English Revised, .125 in the Authorized, and .122 in the American Standard. That is to say, any study based on only one or two chapters of the Gospels might err as much as these figures indicate. The necessity is here shown for the study of each Gospel in blocks large enough to be representative.

CHART XII This chart presents the proportion of Wycliffe words which have been carried over from that

Version. It differs from Chart VII in being based not on the proportion of Wycliffe words to the total words in the version, but on the proportion to the total words which were in the original version. Here we find the widest range in the Authorized, .182, while the English Revised has .165, the Rheims .132 and the American Standard .129.

CHART XIII This chart presents the proportion of Tyndale words, in the four Versions, to the total words in the Tyndale Version. The greatest influence is in the Authorized followed in order by the American Standard, the English Revised, and the Rheims Versions. The range between the proportion of contribution to chapters within the versions is greatest in the American Standard followed by the Rheims, the English Revised and the Authorized Versions in the order named.

CHART XIV The proportion of Wycliffe words not used by the later versions is here shown. This chart presents the proportion of Tyndale words which have been discarded by the later versions.

CHART XV The difference in proportion of Wycliffe and Tyndale words in the four later versions based on the total words in the original versions are here presented. A comparison with the results found in Chart XI might indicate lines for further investigation.

CHART XVI This chart on the order of influence of Wycliffe words indicates the chapters in the

CHART XVII

order of greatest influence. It indicates a certain line of study, for instance, Why should Matthew I be twelfth in rank of influence in the American Standard Version when it is sixth, fifth, and seventh in the other versions? Why should Mark X be eighth in the English Revised and seventeenth in rank in the American Standard? Any marked deviation from the order of rank in the other versions calls for investigation.

The Tyndale order of influence in the chapters
 CHART XVIII within the four versions are here listed.

The same questions would arise here, where there is any marked deviation from the general order in a particular version. Why should the influence of both Wycliffe and Tyndale be less in Mark and Luke than in John or Matthew? Does style alone account for this? What marked differences are there in the rank of influence in the chapters between Wycliffe and Tyndale? Why? These and many like questions are hinted at by only a cursory study of these charts.

This chart presents in graphic form the
 CHART XIX relative number of Wycliffe and Tyndale words found in the four other versions.

CHART I
TOTAL WORDS

	Wycliffe	Tyndale	Rheims	Authorized	English Revised	American Standard
Mat. I	425	430	450	472	474	474
II	612	595	579	617	610	610
III	401	387	382	387	392	395
IV	549	561	535	540	540	543
V	1033	1035	1037	1079	1057	1066
Total	<u>3020</u>	<u>3008</u>	<u>2983</u>	<u>3095</u>	<u>3073</u>	<u>3088</u>
Mk. VI	1287	1328	1250	1325	1302	1291
VII	785	815	790	807	789	778
VIII	905	887	824	842	823	819
IX	1148	1136	1127	1166	1123	1129
X	1200	1202	1146	1221	1200	1195
Total	<u>5325</u>	<u>5368</u>	<u>5137</u>	<u>5361</u>	<u>5237</u>	<u>5212</u>
Lk. XI	1319	1328	1299	1345	1296	1297
XII	1399	1393	1389	1408	1412	1405
XIII	879	882	849	867	873	865
XIV	832	810	816	811	829	828
XV	743	729	703	725	734	735
Total	<u>5172</u>	<u>5142</u>	<u>5056</u>	<u>5156</u>	<u>5144</u>	<u>5130</u>
Jn. XVI	803	793	803	788	787	794
XVII	621	626	626	637	627	627
XVIII	960	939	948	948	948	947
XIX	991	992	1020	1009	1017	1016
XX	732	741	737	751	748	747
Total	<u>4107</u>	<u>4091</u>	<u>4134</u>	<u>4133</u>	<u>4127</u>	<u>4131</u>
SUMMARY						
Mat.	3020	3008	2983	3095	3073	3088
Mk.	5325	5368	5137	5361	5237	5212
Lk.	5172	5142	5056	5156	5144	5130
Jn.	<u>4107</u>	<u>4091</u>	<u>4134</u>	<u>4133</u>	<u>4127</u>	<u>4131</u>
Total	17624	17611	17310	17745	17581	17561

CHART II
WYCLIFFE WORDS

	Rheims	Authorized	English Revised	American Standard
Mat. I	345	337	332	318
II	475	461	453	449
III	292	277	283	278
IV	442	379	381	383
V	728	711	715	728
Total	<u>2281</u>	<u>2165</u>	<u>2164</u>	<u>2156</u>
Mk. VI	921	852	862	855
VII	575	536	518	510
VIII	627	553	559	541
IX	848	809	746	743
X	867	815	798	786
Total	<u>3836</u>	<u>3565</u>	<u>3483</u>	<u>3435</u>
Lk. XI	972	898	841	839
XII	982	914	888	866
XIII	630	597	578	587
XIV	566	540	559	547
XV	507	476	502	502
Total	<u>3657</u>	<u>3425</u>	<u>3368</u>	<u>3341</u>
Jn. XVI	625	573	566	561
XVII	486	467	473	473
XVIII	716	652	656	664
XIX	752	696	683	689
XX	556	516	528	530
Total	<u>3135</u>	<u>2904</u>	<u>2906</u>	<u>2917</u>
SUMMARY				
Mat.	2281	2165	2164	2156
Mk.	3836	3565	3483	3435
Lk.	3657	3425	3368	3341
Jno.	<u>3135</u>	<u>2904</u>	<u>2906</u>	<u>2917</u>
Total	<u>12909</u>	<u>12059</u>	<u>11921</u>	<u>11849</u>

CHART III
TYNDALE WORDS

	Rheims	Authorized	English Revised	American Standard
Mat. I	354	397	370	377
II	432	528	497	499
III	282	320	309	299
IV	416	473	451	456
V	795	921	847	861
Total	2279	2639	2474	2492
Mk. VI	883	1106	1003	984
VII	564	673	618	612
VIII	593	726	640	643
IX	819	994	863	852
X	870	1057	956	942
Total	3729	4556	4080	4033
Lk. XI	955	1164	1022	1005
XII	970	1208	1061	1044
XIII	612	766	716	738
XIV	609	711	667	659
XV	497	634	594	597
Total	3643	4483	4060	4043
Jno. XVI	598	697	636	643
XVII	516	592	514	569
XVIII	734	850	771	767
XIX	760	880	794	797
XX	560	662	587	589
Total	3168	3681	3302	3315

SUMMARY

Mat.	2279	2639	2474	2492
Mk.	3729	4556	4080	4033
Lk.	3643	4483	4060	4043
Jno.	3168	3681	3302	3315
Total	12819	15359	13916	13883

CHART IV
NON-WYCLIFFE WORDS

	Rheims	Authorized	English Revised	American Standard
Mat. I	105	135	142	156
II	104	156	157	161
III	90	110	109	117
IV	93	161	159	160
V	<u>309</u>	<u>368</u>	<u>342</u>	<u>338</u>
Total	702	930	909	932
Mk. VI	329	473	440	436
VII	217	271	271	268
VIII	197	289	264	278
IX	279	357	377	386
X	<u>279</u>	<u>406</u>	<u>402</u>	<u>409</u>
Total	1301	1796	1754	1777
Lk. XI	327	447	455	458
XII	407	494	524	539
XIII	219	270	295	278
XIV	250	271	270	281
XV	<u>196</u>	<u>249</u>	<u>232</u>	<u>233</u>
Total	1399	1731	1776	1789
Jno. XVI	178	215	221	233
XVII	140	170	154	154
XVIII	232	296	292	283
XIX	268	313	334	327
XX	<u>181</u>	<u>235</u>	<u>220</u>	<u>217</u>
Total	999	1229	1221	1214

SUMMARY

Mat.	702	930	909	932
Mk.	1301	1796	1754	1777
Lk.	1399	1731	1776	1789
Jno.	<u>999</u>	<u>1229</u>	<u>1221</u>	<u>1214</u>
Total	4401	5686	5660	5612

CHART V
NON-TYNDALE WORDS

	Rheims	Authorized	English Revised	American Standard
Mat. I	96	75	104	97
II	147	89	113	111
III	100	67	83	96
IV	119	67	89	87
V	<u>242</u>	<u>158</u>	<u>210</u>	<u>205</u>
Total	704	456	599	596
Mk. VI	367	219	299	307
VII	226	134	171	166
VIII	231	116	183	176
IX	308	172	260	277
X	<u>276</u>	<u>164</u>	<u>244</u>	<u>253</u>
Total	1408	805	1157	1179
Lk. XI	344	181	274	292
XII	419	200	351	361
XIII	237	101	157	127
XIV	207	100	162	169
XV	<u>206</u>	<u>91</u>	<u>140</u>	<u>138</u>
Total	1413	673	1084	1087
Jno. XVI	205	91	151	151
XVII	110	45	113	108
XVIII	214	98	177	180
XIX	260	129	223	219
XX	<u>177</u>	<u>89</u>	<u>161</u>	<u>158</u>
Total	966	452	825	816

SUMMARY

Mat.	704	456	599	596
Mk.	1408	805	1157	1179
Lk.	1413	673	1084	1087
Jno.	<u>966</u>	<u>452</u>	<u>825</u>	<u>816</u>
Total	4491	2386	3665	3678

CHART VI
DIFFERENCE IN WORD CONTRIBUTION
OF
WYCLIFFE AND TYNDALE

		Rheims		Authorized		English Revised		American Standard	
		Wyc	Tyn	Wyc	Tyn	Wyc	Tyn	Wyc	Tyn
Mat.	I		9		60		38		59
	II	43			67		44		50
	III	10			43		26		21
	IV	26			94		70		73
	V		67		210		132		133
Total		79	76		474		310		336
Mk.	VI	38			254		141		128
	VII	11			137		100		102
	VIII	34			173		81		102
	IX	29			185		117		109
	X		3		242		158		156
Total		112	3		991		597		597
Lk.	XI	17			266		181		166
	XII	12			290		173		178
	XIII	18			169		138		151
	XIV		43		171		108		112
	XV	10			258		92		95
Total		57	43		1154		692		702
Jno.	XVI	27			124		70		82
	XVII		30		125		41		96
	XVIII		18		178		115		103
	XIX		8		184		111		108
	XX		4		150		59		59
Total		27	60		761		396		448
SUMMARY									
Mat.		79	76		474		310		336
Mk.		112	3		991		597		597
Lk.		57	43		1154		692		702
Jno.		27	60		761		396		448
Total		275	182		3380		1995		2083

CHART VII

PROPORTION OF WYCLIFFE WORDS
IN THE FOUR VERSIONS

	Rheims	Authorized	English Revised	American Standard
Mat. I	.766	.713	.700	.666
II	.820	.747	.742	.736
III	.767	.715	.721	.703
IV	.826	.701	.705	.705
V	<u>.702</u>	<u>.658</u>	<u>.678</u>	<u>.682</u>
Average	.765	.700	.704	.698
Mk. VI	.736	.643	.662	.662
VII	.737	.664	.656	.655
VIII	.760	.656	.679	.660
IX	.752	.693	.664	.658
X	<u>.756</u>	<u>.667</u>	<u>.698</u>	<u>.657</u>
Average	.746	.664	.665	.659
Lk. XI	.748	.667	.648	.646
XII	.707	.649	.628	.616
XIII	.742	.688	.662	.676
XIV	.693	.665	.674	.660
XV	<u>.721</u>	<u>.656</u>	<u>.684</u>	<u>.683</u>
Average	.723	.664	.655	.651
Jno. XVI	.778	.739	.719	.706
XVII	.776	.733	.738	.738
XVIII	.755	.687	.691	.701
XIX	.737	.689	.671	.678
XX	<u>.740</u>	<u>.687</u>	<u>.705</u>	<u>.709</u>
Average	.758	.702	.703	.706

SUMMARY

Average of all Groups	.745	.679	.678	.674
High Ave	.826	.747	.742	.738
Low Av.	.693	.643	.655	.651
Range	.133	.104	.087	.087

CHART VIII
PROPORTION OF TYNDALE WORDS

	Rheims	Authorized	English Revised	American Standard
Mat. I	.786	.841	.781	.796
II	.746	.840	.815	.818
III	.738	.827	.786	.758
IV	.777	.876	.835	.850
V	<u>.766</u>	<u>.854</u>	<u>.801</u>	<u>.808</u>
Average	.764	.853	.805	.806
Mk. VI	.706	.835	.770	.762
VII	.713	.834	.783	.787
VIII	.719	.862	.778	.785
IX	.726	.852	.769	.755
X	<u>.759</u>	<u>.866</u>	<u>.797</u>	<u>.788</u>
Average	.726	.850	.781	.774
Lk. XI	.735	.865	.789	.775
XII	.691	.858	.751	.743
XIII	.721	.884	.820	.853
XIV	.746	.877	.806	.796
XV	<u>.701</u>	<u>.874</u>	<u>.809</u>	<u>.814</u>
Average	.721	.869	.789	.796
Jno. XVI	.746	.885	.809	.810
XVII	.824	.929	.819	.827
XVIII	.774	.897	.814	.811
XIX	.745	.872	.781	.784
XX	<u>.760</u>	<u>.881</u>	<u>.786</u>	<u>.794</u>
Average	.766	.891	.800	.802

SUMMARY

Average of all Groups	.741	.865	.792	.791
High Av.	.824	.929	.835	.853
Low Av.	.691	.827	.751	.743
Range	.133	.102	.084	.110

CHART IX
PROPORTION OF NON-WYCLIFFE WORDS

	Rheims	Authorized	English Revised	American Standard
Mat. I	.234	.287	.300	.334
II	.180	.253	.258	.264
III	.233	.285	.279	.297
IV	.174	.299	.295	.295
V	<u>.198</u>	<u>.342</u>	<u>.322</u>	<u>.318</u>
Average	.235	.300	.296	.302
Mk. VI	.264	.357	.338	.338
VII	.263	.336	.344	.345
VIII	.240	.344	.321	.340
IX	.248	.307	.335	.342
X	<u>.244</u>	<u>.333</u>	<u>.302</u>	<u>.343</u>
Average	.254	.336	.334	.341
Lk. XI	.252	.333	.352	.354
XII	.293	.351	.372	.384
XIII	.258	.312	.338	.324
XIV	.307	.335	.326	.340
XV	<u>.279</u>	<u>.344</u>	<u>.317</u>	<u>.311</u>
Average	.277	.336	.345	.349
Jno. XVI	.222	.261	.281	.294
XVII	.224	.267	.262	.262
XVIII	.245	.313	.309	.299
XIX	.263	.311	.329	.322
XX	<u>.260</u>	<u>.313</u>	<u>.295</u>	<u>.291</u>
Average	.242	.298	.297	.294

SUMMARY

Average of all Groups	.255	.321	.322	.336
High Av.	.307	.357	.345	.349
Low Av.	.174	.253	.258	.262
Range	.133	.104	.087	.087

CHART X
PROPORTION OF NON-TYNDALE WORDS

	Rheims	Authorized	English Revised	American Standard
Mat. I	.214	.159	.219	.204
II	.254	.160	.185	.182
III	.262	.173	.214	.242
IV	.223	.124	.165	.150
V	<u>.234</u>	<u>.146</u>	<u>.199</u>	<u>.192</u>
Average	.236	.147	.195	.194
Mk. VI	.294	.165	.230	.238
VII	.287	.166	.217	.213
VIII	.281	.138	.222	.215
IX	.274	.148	.231	.245
X	<u>.241</u>	<u>.134</u>	<u>.203</u>	<u>.212</u>
Average	.274	.150	.219	.226
Lk. XI	.264	.135	.211	.225
XII	.309	.142	.249	.257
XIII	.279	.116	.180	.147
XIV	.254	.123	.194	.204
XV	<u>.299</u>	<u>.126</u>	<u>.191</u>	<u>.186</u>
Average	.279	.131	.211	.204
Jno. XVI	.254	.115	.191	.190
XVII	.176	.071	.181	.173
XVIII	.226	.103	.186	.189
XIX	.255	.128	.219	.216
XX	<u>.240</u>	<u>.119</u>	<u>.214</u>	<u>.206</u>
Average	.234	.109	.200	.198

SUMMARY

Average of all Groups	.259	.135	.208	.209
High Av.	.309	.173	.249	.257
Low Av.	.176	.071	.165	.147
Range	.133	.102	.084	.110

CHART XI
PROPORTION OF DIFFERENCE
BETWEEN
WYCLIFFE AND TYNDALE WORDS CONTRIBUTED

		Rheims		Authorized		English Revised		American Standard	
		Wyc	Tyn	Wyc	Tyn	Wyc	Tyn	Wyc	Tyn
Mat.	I		.020		.138		.081		.130
	II	.074			.093		.073		.082
	III	.029			.112		.065		.055
	IV	.049			.175		.030		.145
	V		.064		.196		.123		.126
Average		.001			.153		.101		.108
Mk.	VI	.030			.192		.108		.100
	VII	.024			.170		.127		.132
	VIII	.041			.206		.099		.125
	IX	.026			.159		.105		.097
	X		.003		.199		.099		.131
Average		.020			.186		.116		.115
Lk.	XI	.013			.198		.141		.129
	XII	.016			.209		.123		.127
	XIII	.021			.196		.158		.177
	XIV		.053		.212		.132		.136
	XV	.020			.218		.125		.131
Average		.002			.205		.134		.145
Jno.	XVI	.032			.146		.090		.104
	XVII		.048		.196		.081		.091
	XVIII		.019		.210		.123		.110
	XIX		.008		.183		.110		.106
	XX		.020		.194		.081		.085
Average		.008			.189		.097		.096

SUMMARY

Average of all Groups	.004	.		.186		.114		.117
High Av.	.002			.182		.093		.115
Low Av.		.002	.184		.096		.092	
Range	.138			.125		.128		.122

CHART XII

PROPORTION OF WYCLIFFE WORDS RETAINED

	Rheims	Authorized	English Revised	American Standard
Mat. I	.812	.793	.781	.748
II	.776-	.753	.740	.734
III	.726	.691	.706	.693
IV	.805	.690	.694	.698
V	<u>.705</u>	<u>.688</u>	<u>.692</u>	<u>.705</u>
Average	.752	.717	.717	.714
Mk. VI	.716	.662	.670	.664
VII	.730	.683	.660	.650
VIII	.693	.611	.616	.596
IX	.739	.705	.650	.647
X	<u>.723</u>	<u>.679</u>	<u>.665</u>	<u>.655</u>
Average	.720	.669	.654	.647
Lk. XI	.737	.673	.637	.636
XII	.702	.653	.635	.619
XIII	.717	.679	.658	.668
XIV	.680	.649	.672	.657
XV	<u>.682</u>	<u>.641</u>	<u>.676</u>	<u>.676</u>
Average	.707	.662	.651	.646
Jno. XVI	.778	.714	.705	.699
XVII	.783	.752	.762	.762
XVIII	.746	.679	.683	.692
XIX	.759	.702	.689	.694
XX	<u>.758</u>	<u>.705</u>	<u>.721</u>	<u>.724</u>
Average	.763	.707	.708	.712

SUMMARY

Average of all Groups	.732	.684	.676	.672
High Av.	.812	.793	.781	.748
Low Av.	.680	.611	.616	.619
Range	.132	.182	.165	.129

CHART XIII

PROPORTION OF TYNDALE WORDS RETAINED

	Rheims	Authorized	English Revised	American Standard
Mat. I	.823	.923	.860	.877
II	.726	.887	.835	.839
III	.729	.827	.798	.773
IV	.741	.843	.804	.813
V	<u>.768</u>	<u>.890</u>	<u>.818</u>	<u>.832</u>
Average	.758	.877	.822	.828
Mk. VI	.665	.833	.755	.741
VII	.692	.826	.758	.751
VIII	.669	.819	.722	.725
IX	.721	.875	.760	.750
X	<u>.724</u>	<u>.879</u>	<u>.795</u>	<u>.784</u>
Average	.695	.849	.760	.751
Lk. XI	.712	.876	.770	.757
XII	.696	.846	.762	.749
XIII	.694	.866	.810	.836
XIV	.752	.878	.823	.814
XV	<u>.682</u>	<u>.870</u>	<u>.815</u>	<u>.819</u>
Average	.708	.872	.789	.786
Jno. XVI	.754	.879	.802	.811
XVII	.824	.946	.821	.909
XVIII	.781	.905	.821	.817
XIX	.766	.887	.800	.804
XX	<u>.754</u>	<u>.885</u>	<u>.792</u>	<u>.795</u>
Average	.774	.900	.807	.813

SUMMARY

Average of all Groups	.727	.872	.790	.788
High Av.	.824	.946	.860	.909
Low Av.	.665	.819	.722	.725
Range	.159	.127	.138	.184

CHART XIV
PROPORTION OF VIOLIN'S WORDS DISCARDED

	Rheims	Authorized	English Revised	American Standard
Mat. I	.188	.207	.219	.252
II	.224	.247	.260	.266
III	.274	.309	.294	.307
IV	.195	.310	.306	.302
V	<u>.295</u>	<u>.312</u>	<u>.308</u>	<u>.295</u>
Average	.248	.283	.283	.286
Mk. VI	.284	.338	.330	.336
VII	.270	.317	.340	.350
VIII	.307	.389	.384	.404
IX	.261	.295	.350	.353
X	<u>.277</u>	<u>.321</u>	<u>.335</u>	<u>.345</u>
Average	.280	.331	.346	.353
Lk. XI	.263	.327	.363	.364
XII	.298	.347	.365	.381
XIII	.283	.321	.342	.332
XIV	.320	.351	.328	.343
XV	<u>.318</u>	<u>.359</u>	<u>.324</u>	<u>.324</u>
Average	.293	.338	.349	.354
Jno. XVI	.221	.286	.295	.301
XVII	.217	.248	.238	.238
XVIII	.254	.321	.317	.308
XIX	.241	.298	.311	.306
XX	<u>.242</u>	<u>.295</u>	<u>.279</u>	<u>.276</u>
Average	.237	.293	.292	.288

SUMMARY

Average of all Groups	.268	.316	.324	.328
High Av.	.188	.207	.219	.252
Low Av.	.320	.389	.384	.381
Range	.132	.182	.165	.129

CHART XV
PROPORTION OF TYNDALE WORDS DISCARDED

	Rheims	Authorized	English Revised	American Standard
Mat. I	.177	.077	.140	.123
II	.274	.113	.165	.161
III	.271	.173	.202	.227
IV	.259	.157	.196	.187
V	<u>.231</u>	<u>.110</u>	<u>.182</u>	<u>.168</u>
Average	.242	.123	.173	.172
Mk. VI	.335	.167	.245	.259
VII	.308	.174	.242	.249
VIII	.331	.181	.278	.275
IX	.279	.125	.240	.250
X	<u>.276</u>	<u>.121</u>	<u>.205</u>	<u>.216</u>
Average	.305	.151	.240	.249
Lk. XI	.288	.124	.230	.243
XII	.304	.154	.238	.251
XIII	.306	.134	.190	.164
XIV	.248	.122	.177	.186
XV	<u>.318</u>	<u>.130</u>	<u>.185</u>	<u>.181</u>
Average	.292	.128	.211	.214
Jno. XVI	.246	.121	.198	.189
XVII	.176	.054	.179	.091
XVIII	.219	.095	.179	.183
XIX	.234	.113	.200	.196
XX	<u>.246</u>	<u>.107</u>	<u>.208</u>	<u>.205</u>
Average	.226	.100	.193	.187

SUMMARY

Average of all Groups	.273	.128	.210	.212
High Av.	.335	.181	.278	.275
Low Av.	.176	.054	.140	.091
Range	.159	.127	.138	.184

CHART XVI
PROPORTION OF DIFFERENCE
BETWEEN
WYCLIFFE AND TYNDALE WORDS RETAINED

		Rheims		Authorized		English Revised		American Standard	
		Wyc	Tyn	Wyc	Tyn	Wyc	Tyn	Wyc	Tyn
Mat.	I		.011		.130		.079		.129
	II	.050			.134		.095		.105
	III		.003		.136		.092		.080
	IV	.064			.153		.110		.115
	V		.063		.202		.126		.127
Average			.006		.160		.105		.114
Mk.	VI	.051		.171		.085		.077	
	VII	.038		.143		.098		.101	
	VIII	.024		.208		.106		.129	
	IX	.018		.170		.110		.103	
	X		.001	.200		.130		.129	
Average		.025		.180		.106		.104	
Lk.	XI	.025		.203		.133		.121	
	XII	.006		.193		.127		.130	
	XIII	.023		.187		.152		.168	
	XIV		.072	.229		.151		.157	
	XV			.229		.139		.143	
Average			.001	.210		.138		.140	
Jno.	XVI	.024		.165		.097		.112	
	XVII		.041	.194		.059		.147	
	XVIII		.037	.226		.138		.125	
	XIX		.007	.185		.111		.110	
	XX	.004		.188		.071		.071	
Average		.011		.193		.099		.101	

SUMMARY

Average of all Groups	.005		.188		.114		.116
High Av.		.012	.153		.079		.161
Low Av.		.015	.208	.106		.106	
Range	.136		.099		.097		.097

CHART XVII
ORDER OF INFLUENCE -- WYCLIFFE

		Rheims	Authorized	English Revised	American Standard
Mat.	I	6	5	7	12
	II	2	1	1	2
	III	5	4	3	6
	IV	1	6	5	5
	V	19	16	12	9
Mk.	VI	16	20	16	13
	VII	14	15	18	18
	VIII	7	18	11	14
	IX	10	7	15	16
	X	8	12	8	17
Lk.	XI	11	13	19	19
	XII	18	19	20	20
	XIII	12	9	17	11
	XIV	20	14	13	15
	XV	17	17	10	8
Jno.	XVI	3	2	4	4
	XVII	4	3	2	1
	XVIII	9	11	9	7
	XIX	15	8	14	10
	XX	13	10	6	3

CHART XVIII
ORDER OF INFLUENCE -- TYNDALE

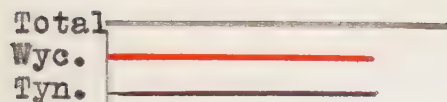
		Rheims	Authorized	English Revised	American Standard
Mat.	I	2	16	15	9
	II	8	17	4	4
	III	12	20	12	18
	IV	3	7	1	2
	V	5	14	9	8
Mk.	VI	18	18	18	17
	VII	17	19	14	13
	VIII	16	12	17	14
	IX	14	15	19	19
	X	7	10	10	12
Lk.	XI	13	11	11	16
	XII	20	13	20	20
	XIII	15	4	2	1
	XIV	9	6	8	10
	XV	19	8	6	5
Jno.	XVI	10	3	7	7
	XVII	1	1	3	3
	XVIII	4	2	5	6
	XIX	11	9	16	15
	XX	6	5	13	11

CHART XIX

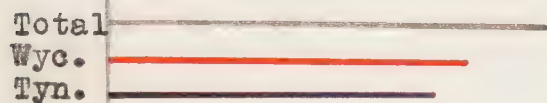
WORD CONTRIBUTION OF WYCLIFFE - TYNDALE
GRAPHICALLY COMPARED

RHEIMS

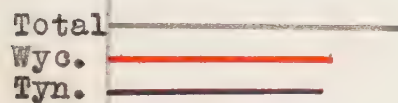
Matthew I



II



III



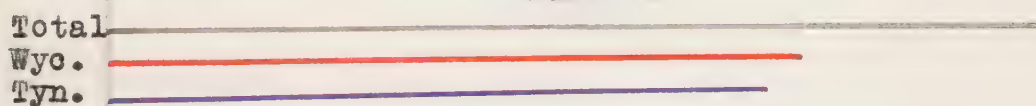
IV



V



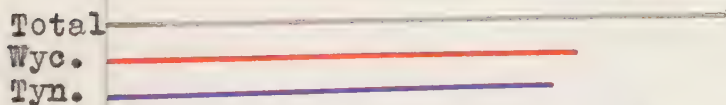
Mark VI



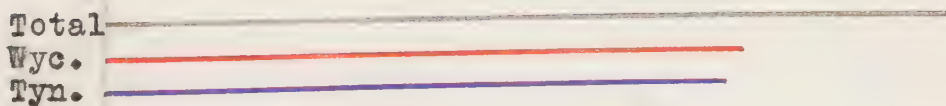
VII



VIII



IX



X

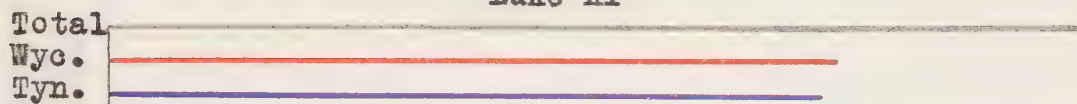


CHART XIX

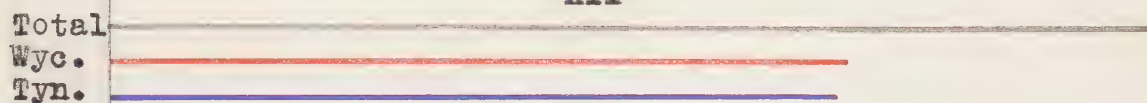
WORD CONTRIBUTION OF WYCLIFFE - TYNDALE
GRAPHICALLY COMPARED

RHEIMS

Luke XI



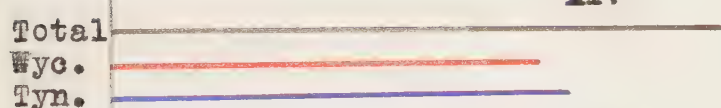
XII



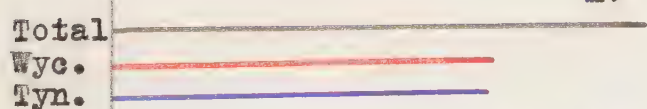
XIII



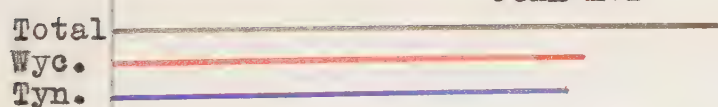
XIV



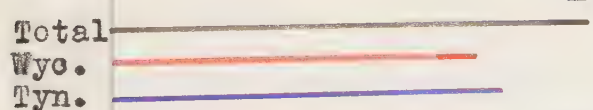
XV



John XVI



XVII



XVIII



XIX



XX



CHART XIX
WORD CONTRIBUTION OF WYCLIFFE - TYNDALE AUTHORIZED
GRAPHICALLY COMPARED



CHART XIX

WORD CONTRIBUTION OF WYCLIFFE - TYNDALE AUTHORIZED
GRAPHICALLY COMPARED

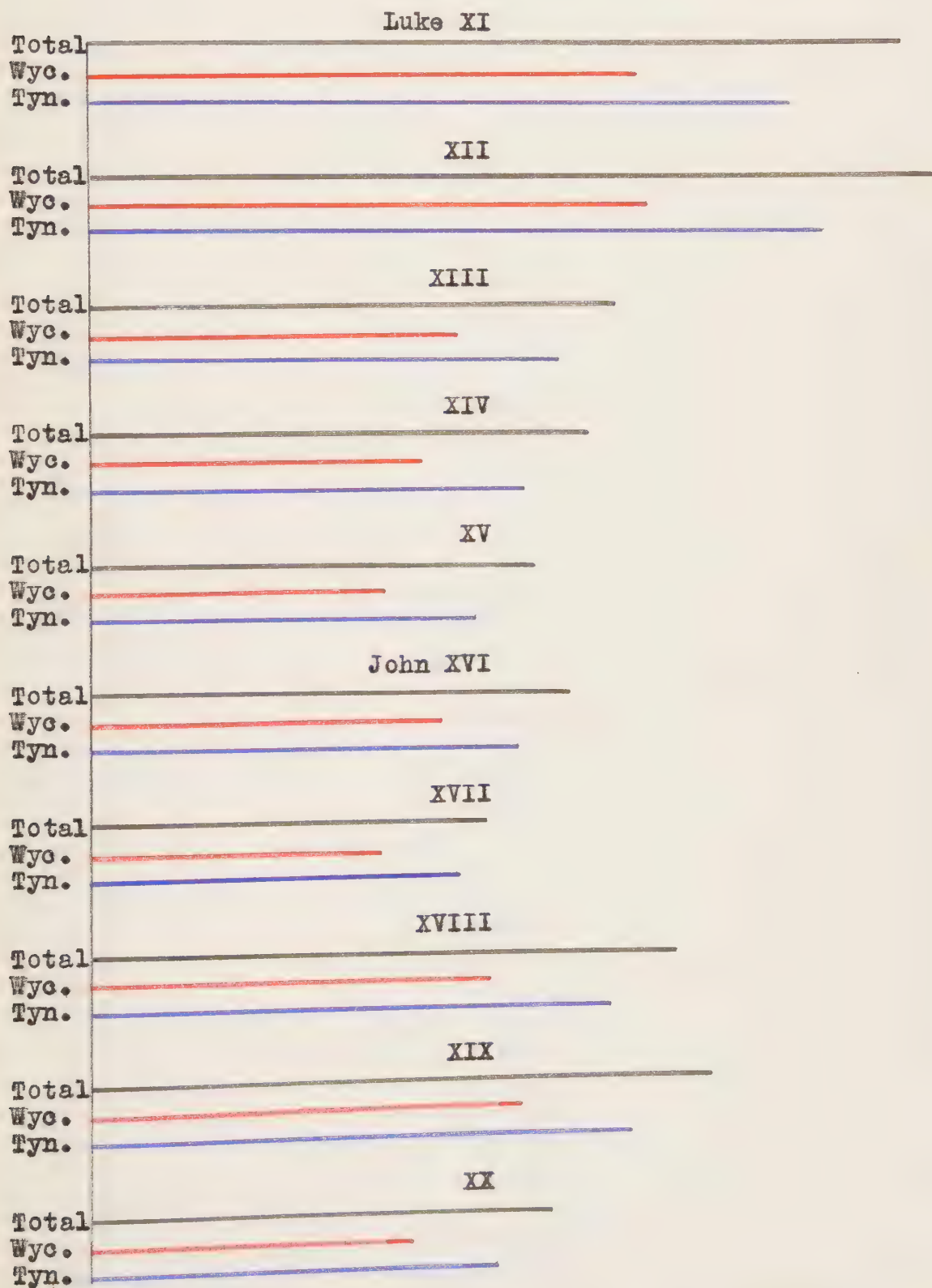


CHART XIX

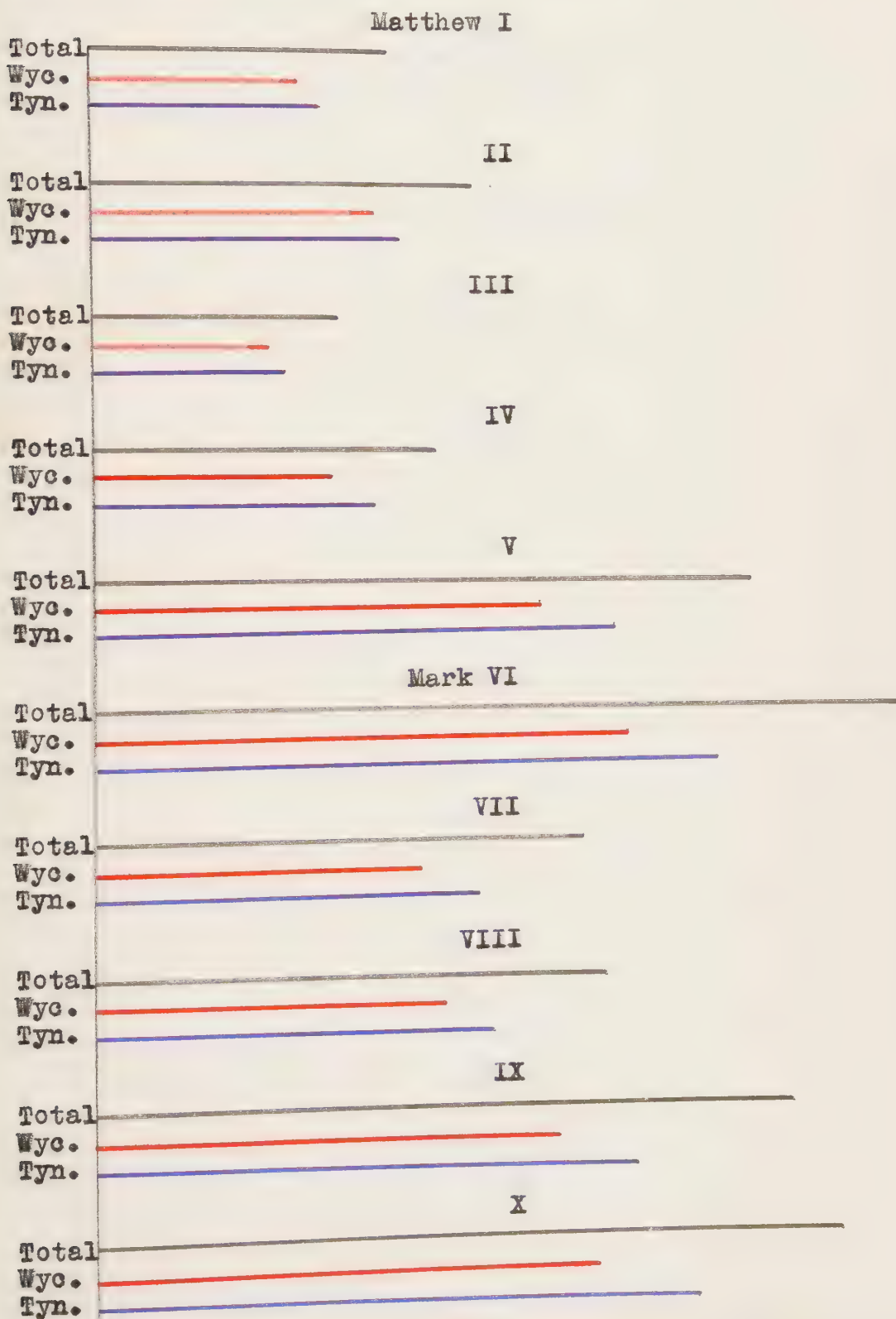
WORD CONTRIBUTION OF WYCLIFFE - TYNDALE
GRAPHICALLY COMPAREDENGLISH
REVISED

CHART XIX

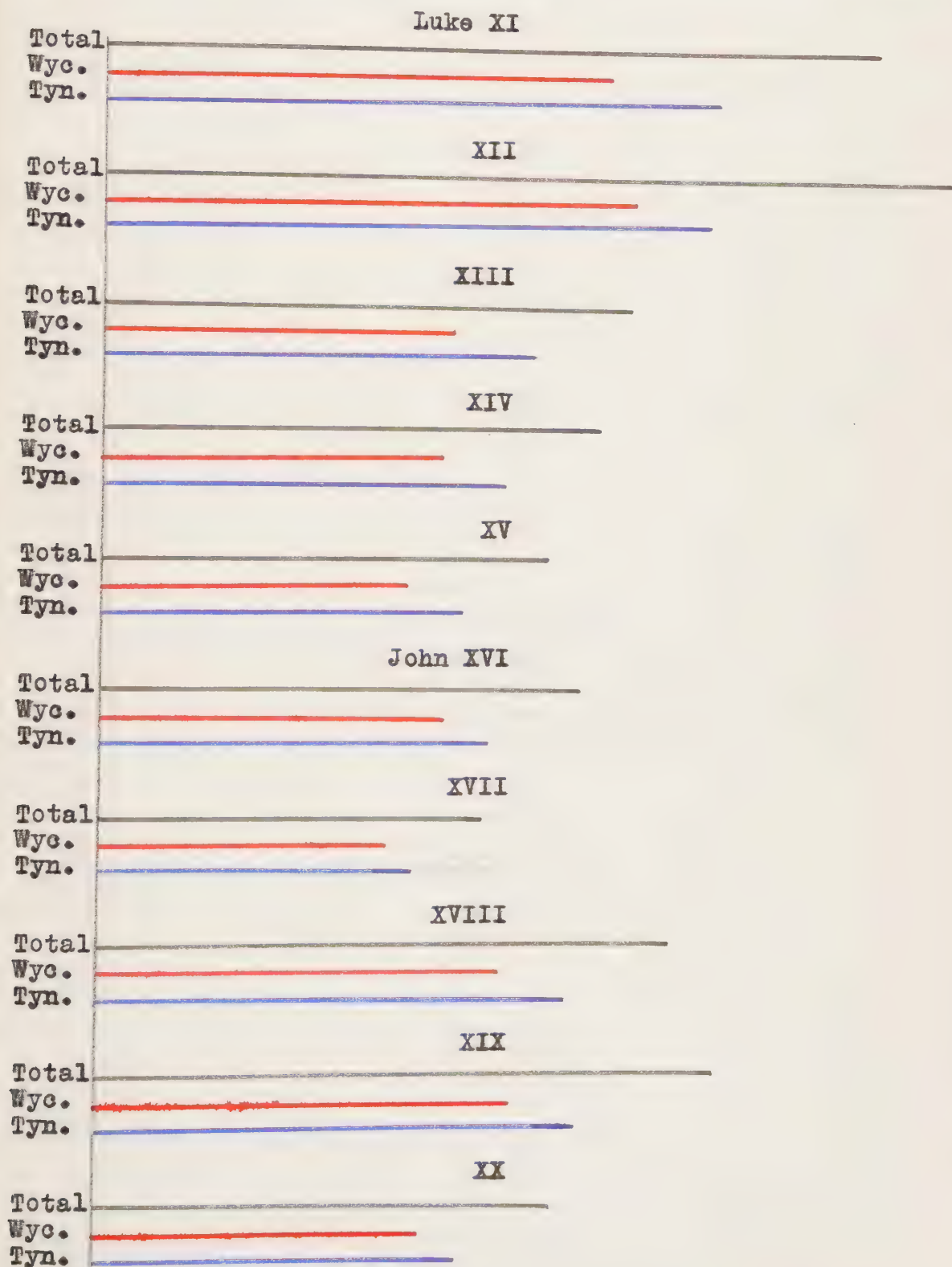
WORD CONTRIBUTION OF WYCLIFFE - TYNDALE
GRAPHICALLY COMPAREDENGLISH
REVISED

CHART XIX

WORD CONTRIBUTION OF WYCLIFFE - TYNDALE
GRAPHICALLY COMPARED

AMERICAN
STANDARD

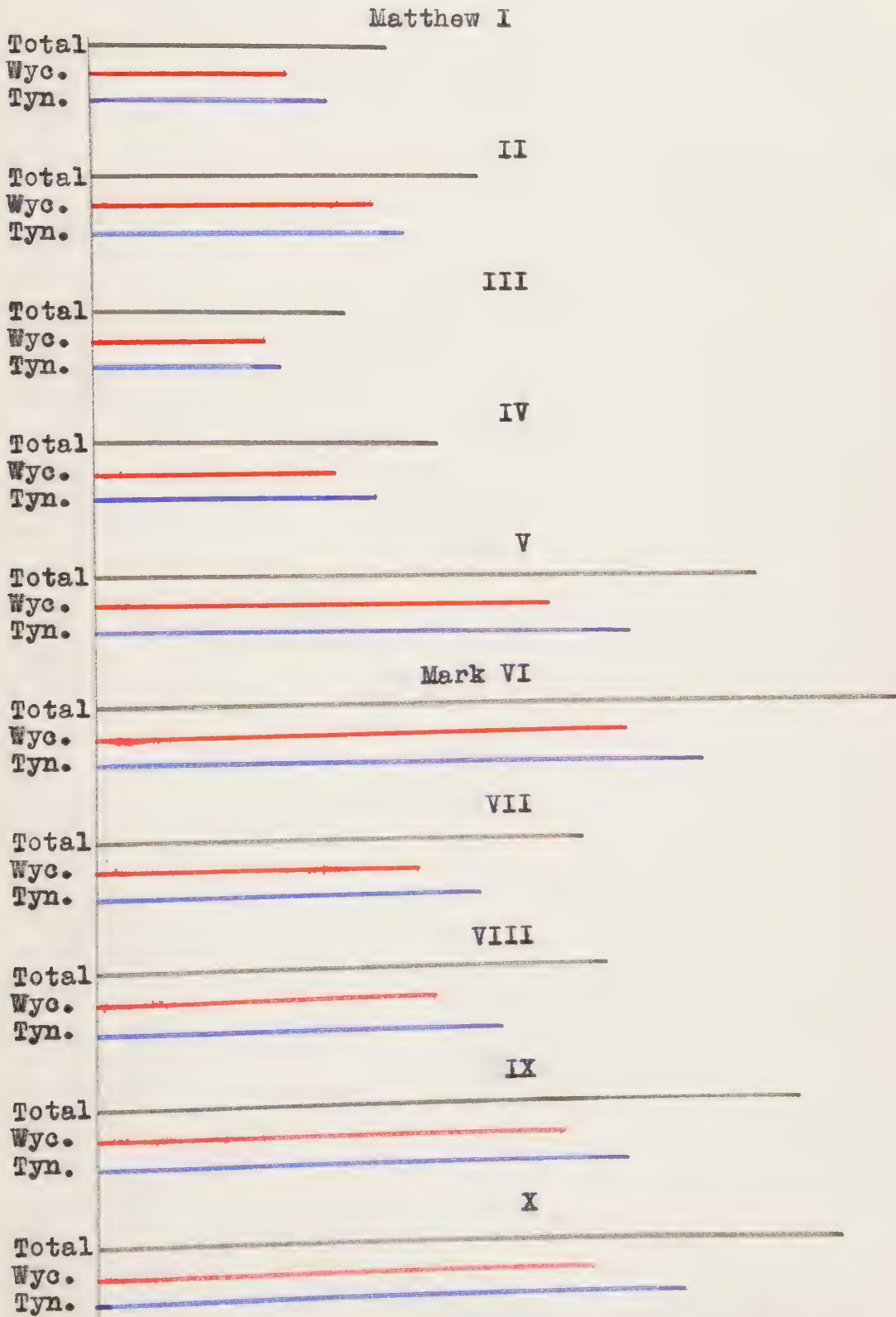
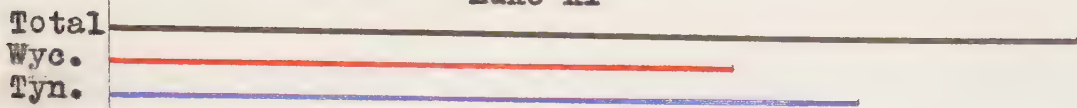


CHART XIX

WORD CONTRIBUTION OF WYCLIFFE - TYNDALE
GRAPHICALLY COMPARED

AMERICAN
STANDARD

Luke XI



XII



XIII



XIV



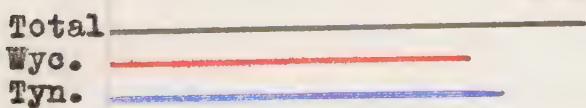
XV



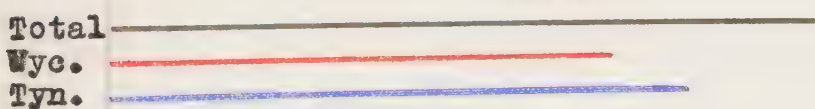
John XVI



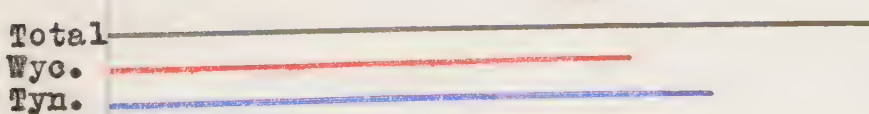
XVII



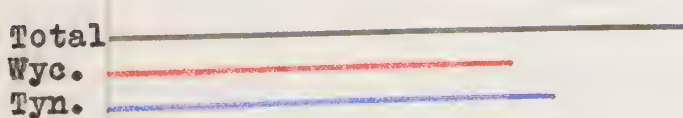
XVIII



XIX



XX



BIBLIOGRAPHY

Manuscripts

Bissell, Edwin Cone, The Historic Origin of the Bible 93-114

Anson D. F. Randolph & Co., New York. (Copyright 1873)

A good description of the physical details of the manuscripts.

Hall, Isaac H., The Revised New Testament and History of Revision, 19-26.

J. S. Goodman & Co., Chicago, Ill., 1885?

A sketch of the chief facts about the important manuscripts.

Jacobus, M. W., Editor, Roman Catholic and Protestant Bibles

Compared, Second Edition, 65f, 144-48

Charles Scribner's Sons, New York, 1908.

An accurate though popular presentation of the main facts about the manuscripts.

Kenyon, Frederic G., Our Bible and the Ancient Manuscripts,

Fourth Edition 12f, 101-103, 121-150

Eyre & Spottiswoode, London, 1903

With Bissell this is the best account of the manuscripts.

Price, Ira Maurice, The Ancestry of Our English Bible, 15f,

131-157

The Sunday School Times Co., Philadelphia, 1907

A good popular account presenting in the main the materials found in Kenyon.

Smyth, J. Paterson, How We Got Our Bible, New Edition, 1-29

James Pott & Co., New York, 1915

A briefer and yet more popular presentation than Price.

Versions

Bissell, Edwin Cone, The Historic Origin of the Bible, 115-125

Anson D. F. Randolph & Co., New York, (Copyright 1873)

A brief but able presentation of the main points.

Hall, Isaac H., The Revised New Testament and History of
Revision, 27-29

J. S. Goodman Co., Chicago, Ill., 1885?

A bare mention and brief survey of the versions in
the light of their importance to revision.

Hoare, H. W., The Evolution of the English Bible, Second Ed.

317-320

E. P. Dutton & Co., New York, 1902

A brief balanced sketch of the Vulgate.

Jacobus, M. W., Editor, Roman Catholic and Protestant Bibles
Compared, Second Edition, 2-14, 66f, 74-85, 151-154

Charles Scribner's Sons, New York, 1908

The main versions mentioned but the major emphasis
upon the Vulgate a sketch of which is ably
presented.

Kenyon, Frederic G., Our Bible and the Ancient Manuscripts

Fourth Edition 14f, 103-105, 151-188

Eyre & Spottiswoode, London, 1903

The Best account of the Versions

Lewis, Frank Grant, How the Bible Grew, Second Edition

142-180

University of Chicago Press, Chicago, Ill., 1919

A good sketch of the Vulgate and Jerome's appreciation
of his task, plus a brief mention of the Other
Versions and their importance.

Penniman, Josiah H., A Book About the English Bible, 13-17

The MacMillan Co., New York, 1919

A meager sketch of the Latin Versions.

Price, Ira Maurice, The Ancestry of Our English Bible, 16-18,

74-91, 158-188,

The Sunday School Times Co., Philadelphia, 1907

A good popular account of the Versions and their place. The interrelationship of the various Latin texts is well covered.

Smyth, J. Paterson, How We Got Our Bible, New Edition, 30-36

James Pott & Co., New York, 1915

A more popular brief account.

Willett, Herbert L., The Bible Through the Centuries, 267-69

Willett, Clark & Colby Publishers, New York, 1930

A very brief sketch of the Latin and Syriac with a mention of other versions.

Quotations

Chappell, E. B., The Story of Our Bible, Sixth Edition, 6

Thomas Nelson & Son, New York, Date ?

A popular brief sketch of the value of quotations in the Fathers.

Hall, Isaac H., The Revised New Testament and History of

Revision, 29-31

J. S. Goodman Co., Chicago, Ill., 1885?

Origin is used as an example of the value of the Quotations in the Fathers to ascertain the true text.

Jacobus, M. W., Editor, Roman Catholic and Protestant Bibles

Compared, Second Edition, 67f

Charles Scribner's Sons, New York, 1908

Value of Quotations in the Fathers is mentioned.

Kenyon, Frederic G., Our Bible and The Ancient Manuscripts

Fourth Edition, 15f, 105.

Eyre & Spottiswoode, London, 1903

The best brief statement of the value of these quotations.

Price, Ira Maurice, The Ancestry of Our English Bible, 18

The Sunday School Times Co., Philadelphia, 1907

A brief popular statement of the place of these translations.

Smyth, J. Paterson, How We Got Our Bible, New Edition, 36-41

James Pott & Co., New York, 1915.

While popular this account contains some fine examples of Scripture quotations by the Fathers.

The Development of a Critical Text

Bissell, Edwin Cone, The Historic Origin of the Bible, 125-139

Anson D. F. Randolph & Co., New York, (Copyright 1873)

A good account containing the best collection of critical rules from Bengel to Westcott and Hort.

Hoare, H. W., The Evolution of the English Bible, Second

Edition, 276-283

E. P. Dutton & Co., New York, 1902

The best interpretation of the effect of the developments in the field of critical study.

Jacobus, M. J., Editor, Roman Catholic and Protestant Bibles

Compared, Second Edition, 69-72

Charles Scribner's Sons, New York, 1908

A brief description of the work of Westcott and Hort.

Kenyon, Frederic G., Our Bible and the Ancient Manuscripts

Fourth Edition, 93-100, 105-120

Eyre & Spottiswoode, London, 1903

The best account of text transmission in the early years with an able description of the use of critical apparatus.

Price, Ira Maurice, The Ancestry of Our English Bible, 189-206

The Sunday School Times Co., Philadelphia, 1907

A good popular account confined mainly to a narration of the origin of Textus Receptus, Westcott and Hort's rules and their effect.

Tregelles, S. P., Editor (?) The English Hexapla, 162f

Samuel Bagster & Sons, London, 1841

A brief sketch of the text of Textus Receptus, Scholz, and Griesbach.

Willett, Herbert L., The Bible Through the Centuries, Second

Printing, 250-254

Willett, Clark & Colby Publishers, New York, 1930

A brief popular account.

Anglo-Saxon Versions

Bissell, Edwin Cone, The Historic Origin of the Bible, 1-7

Anson D. F. Randolph & Co., New York (Copyright 1873)

The main features in the history of the early versions.

Bosworth, Joseph & Warriner, George, The Gothic and Anglo-Saxon Gospels in Parallel Columns with the Versions of Wycliffe and Tyndale, Third Edition, ix-xvii

Reeves & Turner, London, 1888

A brief history with an excellent description of the Anglo-Saxon Versions.

Hall, Isaac H., The Revised New Testament and History of Revision, 32f

J. S. Goodman Co., Chicago, Ill., 1885?

The high points briefly mentioned.

Hoare, H. W., The Evolution of the English Bible, Second Edition, 25-43

E. P. Dutton & Co., New York, 1902

The main development is traced within the setting of the larger social and political movements.

Jacobus, M. W., Editor, Roman Catholic and Protestant Bibles Compared, 96-98

Charles Scribner's Sons, New York, 1908

The history of the early versions traced briefly.

Kenyon, Frederic G., Our Bible and the Ancient Manuscripts 189-199, Fourth Edition

Eyre & Spottiswoode, London, 1903

A good history of the chief versions prior to Wycliffe.

Moulton, W. F., The History of the English Bible, 1-16

Cassell Petter & Galpin, London, 1878?

A short history of the early versions well illustrated by quotations from the sources.

Penniman, Josiah H., A Book About the English Bible, 323-336

The MacMillan Co., New York, 1919

A well balanced account of the early versions
illustrated with some source quotations.

Price, Ira Maurice, The Ancestry of Our English Bible, 207-217

The Sunday School Times Co., Philadelphia, 1907

A popular presentation of the salient points.

Smyth, J. Paterson, How We Got Our Bible, New Edition, 42-56

James Pott & Co., New York, 1915

A popular account well illustrated by source
quotations.

Tregelles, S. P., Editor (?), The English Hexapla, 1-9

Samuel Bagster & Sons, London, 1841

A history of Anglo-Saxon and English versions prior
to the middle of the fourteenth century, with a
few illustrations from the different works.

Willett, Herbert L., The Bible Through the Centuries, Second
Printing, 271f

Willett, Clark & Colby Publishers, New York, 1930

A mere mention of the outstanding works.

Wycliffe

Bissell, Edwin Cone, The Historic Origin of the Bible, 7-16

Anson D. F. Randolph & Co., New York, (Copyright 1873)

A brief, accurate presentation of the main facts.

Bosworth, Joseph, and Maring, George, The Gothic and Anglo-
Saxon Gospels in Parallel Columns with the Versions
of Wycliffe and Tyndale, Third Edition, XVII-XXIII

Reeves & Turner, London, 1888

A sketch of Wycliffe's life plus a description of the relationship of printed texts to the originals.

Cheney, James Loring, The Sources of Tindale's New Testament
E. Karras, Halle, 1883

Wycliffe is studied as a possible contributor.

Hall, Isaac H., The Revised New Testament and History of Revision, 33-35

J. S. Goodman Co., Chicago, Ill., 1885?

A meager sketch of the life and work of Wycliffe.

Hoare, H. W., The Evolution of the English Bible, Second Edition 63-106

E. P. Dutton & Co., New York, 1902

The best study of the Man and his work in its setting.

Jacobus, M. W., Editor, Roman Catholic and Protestant Bibles Compared, Second Edition, 98-101

Charles Scribner's Sons, New York, 1908

A brief mention of the man, his work, and its influence.

Kenyon, Frederic G., Our Bible and the Ancient Manuscripts
Fourth Edition, 199-208

Eyre & Spottiswoode, London, 1903

A sketch of Wycliffe's life with a good discussion of his work and its authorship.

Moulton, W. F., The History of the English Bible, 17-32

Cassell, Petter & Galpin, London, 1878?

A good account amply illustrated by source and early quotations.

Penniman, Josiah H., A Book About the English Bible, 336-343

The MacMillan Co., New York, 1919

A balanced account concerned mainly with the versions well illustrated by source and early quotations.

Price, Ira Maurice, The Ancestry of Our English Bible, 218-229

The Sunday School Times Co., Philadelphia, 1907

A popularization of the materials covered by Hoare and Kenyon.

Smyth, J. Paterson, How We Got Our Bible, New Edition 57-79

James Pott & Co., New York, 1915

A more popular account dealing mainly with the man

Tregelles, S. P., Editor (?), The English Hexapla, 9-33

Samuel Bagster & Sons, London, 1841

An account of Wycliffe, his version, and its revision.

Wild, Laura H., The Romance of the English Bible, First

Edition, 24-54

Doubleday, Doran & Co., New York, 1929

The story of the man in his setting.

Willett, Herbert L., The Bible Through the Centuries, Second

Printing, 272f

Willett, Clark and Colby, New York, 1930

A brief mention of the man and his work.

Events Between Wycliffe and Tyndale

Kenyon, Frederic G., Our Bible and The Ancient Manuscripts

Fourth Edition, 209-211

Eyre & Spottiswoode, London, 1903

A narration of the effects of the fall of Constantinople

Moulton, W. F., The History of The English Bible, 33-42

Cassell, Petter & Galpin, London, (1878)

The revival of learning, invention of printing, and the discovery of the new world considered as factors in this century of preparation.

Penniman, Josiah H., A Book About the English Bible, 344-347

The MacMillan Co., New York, 1919

A mere catalog of the aids accumulated since Wycliffe's day.

Price, Ira Maurice, The Ancestry of Our English Bible, 230-233

The Sunday School Times Co., Philadelphia, 1907

The events and meaning of the fifteenth century popularly presented.

Smyth, J. Paterson, How We Got Our Bible, New Edition, 80-84

James Pott & Co., New York, 1915

A more popular account of the meaning of the century.

Tregelles, S. P., Editor (?), The English Hexapla, 33-38

Samuel Bagster & Sons, London, 1841

Confined mainly to the narration of efforts to suppress the Scriptures.

Tyndale

Bissell, Edwin Cone, The Historic Origin of the Bible, 17-38

Anson D. F. Randolph & Co., New York, (Copyright 1873)

The man and his work sketched, but the emphasis on the work and its effect.

Bosworth, Joseph, & Waring, George, The Gothic and Anglo-Saxon

Gospels in Parallel Columns with the Versions of

Wycliffe and Tyndale, Third Edition, XXIII-XXIX

Reeves & Turner, London, 1888

A brief account of the man with an estimate of his work.

Cheney, James Loring, The Sources of Windale's New Testament

E. Karras, Halle, 1883

An analysis of probable sources.

Chappell, E. B., The Story of Our Bible, 8-12

Thomas Nelson Sons, New York, Date?

A meager popular account of the man, his work and its influence.

Hall, Isaac H., The Revised New Testament and History of Revision, 35f

J. S. Goodman Co., Chicago, Ill., 1885?

A brief estimate of the man and his work.

Hoare, H. W., The Evolution of the English Bible, Second Edition, 109-158

E. P. Dutton & Co., New York, 1902

The best account of the man and his work in its setting.

M. W. Jacobus, Editor, Roman Catholic and Protestant Bibles Compared, Second Edition, 101-106

Charles Scribner's Sons, New York, 1908

A good brief estimate of the man and his work.

Kenyon, Frederic G., Our Bible and the Ancient Manuscripts Fourth Edition, 211-218

Eyre and Spottiswoode, London, 1903

A good historical statement.

Moulton, W. L., The History of the English Bible, 43-94

Cassell, Petter & Galpin, London, (1878)

An excellent account with a fine use of source material.

Penniman, Josiah H., A Book About the English Bible, 347-355

The MacMillan Co., New York, 1919

A fine brief account with a judicious use of source material for illustrative purposes.

Price, Ira Maurice, The Ancestry of Our English Bible, 233-246

The Sunday School Times Co., Philadelphia, 1907

A popular account with emphasis upon the man.

Smyth, J. Paterson, How We Got Our Bible, New Edition, 84-111

James Pott & Co., New York, 1915

A more popular account with fine illustrations from sources.

Tragellas, S. F., Reiter (?), The English Hexapla, 40-64

Samuel Bagster & Sons, London, 1841

A historical sketch of the life and work of Tyndale with an account of its effect.

Wild, Laura H., The Romance of the English Bible, First

Edition, 55-145

Doubleday, Doran & Co., New York, 1929

A good story of the man.

Willetts, Herbert L., The Bible Through the Centuries, Second

Printing, 273f

Willetts, Clark & Colby Publishers, New York, 1930

A meager sketch.

Versions Close to Tyndale

Coverdale's - "Mathe^w's - Taverner's - Great Bible

Bissell, Edwin Jene, The Historic Origin of the Bible, 39-53

Anson D. F. Randolph & Co., New York, (Copyright 1873)

A good brief estimate of the relationships of these versions.

Hall, Isaac H., The Revised New Testament and History of Revision, 36-39

J. S. Goodman Co., Chicago, Ill, 1885?

A mere sketch of the versions concerned.

Hoare, H. W., The Evolution of the English Bible, Second Edition, 161-198

E. P. Dutton & Co., New York, 1902

An interpretation of the versions in their setting.

Jacobus, M. A., Editor, Roman Catholic and Protestant Bibles Compared, Second Edition, 107-111

Charles Scribner's Sons, New York, 1908

A bare recital of the versions and their relationships.

Kenyon, Frederic G., Our Bible and the Ancient Manuscripts, Fourth Edition, 218-223

Byre & Spottiswoode, London, 1903

A good short account of these versions.

Moulton, W. L., The History of the English Bible, 95-149

Cassell, Petter & Galpin, London (1878)

A fine historical account well illustrated by source material.

Penniman, Josiah H., A Book About the English Bible, 355-365

The MacMillan Co., New York, 1919

The sources are well used in this succinct account for illustrations.

Price, Ira Maurice, The Ancestry of Our English Bible, 247-259

The Sunday School Times Co., Philadelphia, 1907

A good, brief, popular account of these versions.

Smyth, J. Paterson, How We Got Our Bible, New Edition, 114-119

James Pott & Co., New York, 1915

More popular in style it yet presents the salient points.

Tregelles, S. P., Editor (?), The English Hexapla, 65-97

Samuel Bagster & Sons, London, 1841

The relationship of these versions is stressed in this account.

Wild, Laura H., The Romance of the English Bible, First

Edition, 146-165

Doubleday, Doran & Co., New York, 1929

A story of these versions stressing personalities.

The Genevan Versions

Bissell, Edwin Cone, The Historic Origin of the Bible, 54-60

Anson D. F. Randolph & Co., New York, (Copyright 1873)

A brief historical account and estimate of the work.

Hall, Isaac H., The Revised New Testament and History of

Revision, 39f

J. S. Goodman Co., Chicago, Ill., 1885?

A brief description and estimate of the versions.

Hewitt, H. W., The Evolution of the English Bible, Second

Edition, 201-224

E. P. Dutton & Co., New York, 1902

A presentation of the versions in their historic settings.

Kenyon, Frederic G., Our Bible and the Ancient Manuscripts,

Fourth Edition, 224-226

Eyre & Spottiswoode, London, 1903

A brief estimate of the versions

Moulton, W. F., The History of the English Bible, 150-167

Cassell, Petter & Galpin, London, (1878)

The best account of these versions and well illustrated with source material.

Penniman, Josiah H., A Book About the English Bible, 369-372

The MacMillan Co., New York, 1919

A bood brief estimate of these versions.

Price, Ira Maurice, The Ancestry of Our English Bible, 260-266

The Sunday School Times Co., Philadelphia, 1907

A brief popular account and estimate of the work.

Smyth, J. Paterson, How We Got Our Bible, New Edition, 120-123

James Pott & Co., New York, 1915

An accurate, popular description of the versions.

Tregelles, S. P., Editor (?), The English Hexapla, 130-135

Samuel Bagster Sons, London, 1841

A brief historical account.

Wild, Laura H., The Romance of the English Bible, First

Edition, 166-172

Doubleday, Doran & Co., New York, 1929

The story of the Genevan versions in their setting.

The Bishops' Bible

Bissell, Edwin Cone, The Historic Origin of the Bible, 60-65

Anson D. F. Randolph & Co., New York (Copyright 1873)

A brief description and estimate of the work

Hall, Isaac H., The Revised New Testament and History of
Revision, 40-41

J. S. Goodman Co., Chicago, Ill., 1885?

A mere mention of the version and its occasion.

Hoare, H. M., The Evolution of the English Bible, Second
Edition, 225-231

E. P. Dutton & Co., New York, 1902

A good, brief description of the work.

Kenyon, Frederic G., Our Bible and the Ancient Manuscripts
Fourth Edition, 226-228

Eyre & Spottiswoode, London, 1903

A brief description of the work.

Moulton, W. F., The History of the English Bible, 168-180

Cassell, Petter & Galpin, London, (1878)

The best historical account well illustrated with
source material.

Penniman, Josiah H., A Book About the English Bible, 372-376

The MacMillan Co., New York, 1919

Sources are here used to illustrate a good brief
account.

Price, Ira Maurice, The Ancestry of Our English Bible, 266-268

The Sunday School Times Co., Philadelphia, 1907

A good popular account.

Tregelles, S. P., Editor (?), The English Hexapla, 137-143

Samuel Bagster & Sons, London, 1841

A brief description of the occasion and the work.

Wild, Laura H., The Romance of the English Bible, First

Edition, 173-178

Doubleday, Doran & Co., New York, 1929

The story of the version, its occasion and merits.

The Rheims New Testament

Bissell, Edwin Cone, The Historic Origin of the Bible, 65-69

Anson D. F. Randolph & Co., New York, (Copyright 1873)

A good brief estimate of the work.

Hoare, H. W., The Evolution of the English Bible, Second

Edition, 230-237

E. P. Dutton & Co., New York, 1902

A description of the work in its setting.

Jacobus, M. W., Editor, Roman Catholic and Protestant Bibles

Compared, Second Edition, 18-28, 86-95, 158-161

Charles Scribner's Sons, New York, 1908

Good brief accounts.

Moulton, W. F., The History of the English Bible, 181-189

Cassell, Petter & Galpin, London, (1878)

The best account.

Penniman, Josiah H., A Book About the English Bible, 377-390

The MacMillan Co., New York, 1919

The book in its setting told mainly in the language of the sources.

Price, Ira Maurice, The Ancestry of Our English Bible, 268-271

The Sunday School Times Co., Philadelphia, 1907

A popular presentation and estimate of the work.

Tregelles, S. P., Editor (?), The English Hexapla, 143-148

Samuel Bagster & Sons, London, 1841

An account of the occasion of the version with a description and estimate of its worth.

Wild, Laura H., The Romance of the English Bible, First

Edition, 178-184

Doubleday, Doran & Co., New York, 1929

The story and estimate of this work.

The Authorized Version

Bissell, Edwin Cone, The Historic Origin of the Bible, 70-88,

381-389

Anson D. F. Randolph & Co., New York (Copyright 1873)

The work, its origin, merits, and influence briefly sketched.

English Revised Edition, The, The New Testament, iii-vii

The Henry Bill Publishing Co., Norwich, Conn., 1881

A brief estimate of the character of the translation, and the texts on which it was based.

Hall, Isaac H., The Revised New Testament and History of

Revision, 42-63

J. S. Goodman Co., Chicago, Ill., 1885?

A brief history of the version with its defects.

Hoare, R. S., The Evolution of the English Bible, Second

Edition, 241-270

E. P. Dutton & Co., New York, 1902

An excellent account and estimate of its worth.

Kenyon, Frederic G., Our Bible and the Ancient Manuscripts

Fourth Edition, 229-235

Eyre & Spottiswoode, London, 1903

A good brief estimate of the work.

Moulton, W. F., The History of the English Bible, 190-211

Cassell, Petter & Galpin, London, (1878)

A good short history of the version.

Penniman, Josiah H., A Book About the English Bible, 391-401

The MacMillan Co.; New York, 1919

A good brief account, illustrative source material well selected.

Price, Ira Maurice, The Ancestry of Our English Bible, 272-282

The Sunday School Times Co., Philadelphia, 1907

A popular account of the version and its influence.

Smyth, J. Paterson, How We Got Our Bible, New Edition, 123-132

James Pott & Co., New York, 1915

A fine popular estimate of the work.

Tregelles, C. P., Editor (?), The English Hexapla, 148-160

Samuel Bagster & Sons, London, 1841

A historic sketch.

Wild, Laura H., The Romance of the English Bible, First

Edition, 185-196

Doubleday, Doran & Co., New York, 1929

The story of the book and its times.

Translations 1611 - 1881

American Bible Union, The New Testament, Second Revision

American Bible Union, New York, 1873

The prefatory note contains the reason and rules for this revision.

Chappell, E. B., The Story of Our Bible, sixth Edition, 16-18

Thomas Nelson & Sons, New York, Date ?

Contains the significant note on Wesley's Revision.

Folsom, Nathaniel S., The Four Gospels, i-xiv

A. Williams & Co., Boston, Mass., 1869

Based on Tischendorf and Collated texts.

Hall, Isaac H., The Revised New Testament and History of Revision, 116f

J. S. Goodman Co., Chicago, Ill., 1885?

Contains the reference to "An Improved Version"

Hoare, H. W., The Evolution of the English Bible, Second Edition, 283-285

E. P. Dutton & Co., New York, 1902

Translations viewed as interpreters of the age.

Noyes, George R., The New Testament, i-iv

American Unitarian Association, Boston, Mass., 1869

The preface contains the reasons for this translation which is based on the Greek text of Tischendorf.

Penniman, Josiah H., A Book About the English Bible, 401-409

The MacMillan Co., New York, 1919

A good account illustrated by quotations from the sources.

Price, Ira Maurice, The Ancestry of Our English Bible, 281-285

The Sunday School Times Co., Philadelphia, 1907

A historical sketch in which the more significant translations are mentioned.

Smith, Joseph, The Holy Scriptures, Seventeenth Edition, 3-9

The Organized Church of Jesus Christ of Latter Day

Saints, Lamoni, Iowa, 1912

The Preface and Revelation narrate the reason and occasion for this version.

Young, Robert, The Holy Bible, Revised Edition, Prefaces

G. A. Young & Co., Edinburgh, 1887

A version which contains the strange mixture of scholarship with an antique theory of verbal inspiration.

The English Revised Edition

Bissell, Edwin Cone, The Historic Origin of the Bible, 345-

380, 389-397

Anson D. F. Randolph & Co., New York, (Copyright 1873)

Reasons against revision listed, with a history of the revision movement.

English Revised Edition, The, The New Testament vii-xxii

The Henry Bill Publishing Co, Norwich, Conn., 1881

A short history, the rules, and objects of the revision are contained in the Preface.

Hall, Isaac H., The Revised New Testament and History of

Revision, 75-94

J. S. Goodman Co., Chicago, Ill., 1885?

The need for and a history of the revision are given briefly.

Hoare, H. W., The Evolution of the English Bible, Second Edition, 286-313

E. P. Dutton & Co., New York, 1902

A history and interpretation of the revision movement.

Jacobus, M. W., Editor, Roman Catholic and Protestant Bibles Compared, Second Edition, 117-125

Charles Scribner's Sons, New York, 1908

A brief history of the revision and its occasion with a list of the distinctive merits of this version.

Kenyon, Frederic G., Our Bible and the Ancient Manuscripts, Fourth Edition, 235-245

Eyre & Spottiswoode, London, 1903

A good brief narration of the revision, and its significant merits.

Moulton, W. F., The History of the English Bible, 212-223

Cassell Petter & Galpin, London, (1878)

A somewhat meager account of the revision movement.

Penniman, Josiah H., A Book About the English Bible, 410-420

The MacMillan Co., New York, 1919

The main historical points are here given.

Price, Ira Maurice, The Ancestry of Our English Bible 285-298

The Sunday School Times Co., Philadelphia, 1907

A popular account of the revision and its merits.

Smyth, J. Paterson, How We Got Our Bible, New Edition, 133-153

James Pott & Co., New York, 1915

While popular in style this is one of the best accounts.

Wild, Laura H., The Romance of the English Bible, First
Edition 196-209, 231-237

Doubleday, Doran & Co., New York, 1929

The story of the revision with an estimate of its
work.

The American Standard Edition

American Standard Edition, The, The New Testament Standard
Edition iii-vi

Thomas Nelson & Sons, New York, (Copyright 1901)

The Preface contains a history of the occasion and
significant changes made by the American revisers.

Jacobus, M. W., Editor, Roman Catholic and Protestant Bibles
Compared, Second Edition, 125-129

Charles Scribner's Sons, New York, 1908

A brief history with a list of distinctive features.

Price, Ira Maurice, The Ancestry of Our English Bible, 298-305

The Sunday School Times Co., Philadelphia, 1907

Outside of the Preface to the American Version this
is the best account.

Willett, Herbert L., The Bible Through the Centuries, Second
Edition, 277

Willett, Clark & Colby Publishers, New York, 1930

A brief account of the occasion for the American
Version

Curious Misprints and Renderings

Hall, Isaac H., The Revised New Testament and History of

Revision, 116-119

J. S. Goodman Co., Chicago, Ill., 1885?

A brief account of some of the interesting errors.

Hoare, H. A., The Evolution of the English Bible, Second Edition, 328

E. P. Dutton & Co., New York, 1902

A short list of Bibles with curious titles.

Moulton, W. F., The History of the English Bible, 210f
Cassell, Petter & Galpin, London, (1878)

Mention is made of a few of the outstanding misprints.

Wild, Laura H., The Romance of the English Bible, First Edition, 254-259

Doubleday, Doran & Co., New York, 1929

The best account of queer and interesting Bibles.

Source Material

American Standard Edition, The, The New Testament, Standard Edition

Thomas Nelson & Sons, New York, (Copyright 1901)

Bosworth, Joseph, and Waring, George, Gothic and Anglo-Saxon Gospels in Parallel Columns with the Versions of Wycliffe and Tyndale, Third Edition

Reeves and Turner, London, 1888

This work contains a reprint of the first Wycliffe Edition and the Tyndale New Testament of 1526.

English Revised Edition, The, The New Testament

The Henry Bill Publishing Co., Norwich, Conn., 1881

Folsom, Nathaniel S., The Four Gospels

A Williams & Co., Boston, 1869

Noyes, George R., The New Testament

American Unitarian Association, Boston, 1869

Smith, Joseph, The Holy Scriptures, Seventeenth Edition

Reorganized Church of Jesus Christ of Latter Day

Saints, Lamoni, Iowa, 1912.

Tregelles, S. P., Editor (?), The English Hexapla

Samuel Bagster & Sons, London, 1841

The Wycliffe Revision (wrongly assigned in this work as the first edition) has served as a basis for the study of the contribution of Wycliffe to other English versions. This course can be justified in the fact that more than five sixths of the Wycliffe manuscripts preserved are in this version. The Tyndale Version of 1534, the Rheims of 1582, and the Authorized of 1611, are used as a basis for comparative study.

Young, Robert, The Holy Bible, Revised Edition,

G. A. Young & Co., Edinburgh, 1887

FOR REFERENCE

GTU Library



3 2400 00687 3081

NOT TO BE TAKEN FROM THIS ROOM

LIBRARY USE ONLY

